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AN ABSTRACT OF THE DUTIES COMMANDED, AND SINNES FORBIDDEN IN THE LAW of GOD.

F* 12. 24

BY

A-12-24

THE RIGHT REVEREND FATHER IN GOD,

GEORGE DOWNAME,

Doctor of Divinitie, and Lord Bishop of DERRY.

PSALM. 119. 96.

I have seene an end of all perfection: but thy Commandement is exceeding broad.

BIBL. CANT. ACAD.

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TO THE RIGHT HONOURABLE THE LADY MARGARET, Counteſſe of Mancheſter, wife to the right Honorable HENRY Earle of Mancheſter, Lord Privie Seale, *and one of his Majeſties moſt* Honourable Privie Councell, B. N. *wiſheth all health and proſperity* in this life, and eternall *happineſſe in the life* to come.

Right Honorable,

THe right reverend Author of this Work, now with God, having now more than thirty yeeres ſince, in his publike exerciſes finiſhed a very large Treatiſe upon the Decalogue, or ten Commandements of Almighty God, was then pleaſed at my earneſt entreaty, and for my private uſe to collect & gather out of that large Treatiſe, the ſumme and heads of what was therein more largely handled, which I purpoſed ſtill, according to his firſt intent, to have kept by me: but ſince, having bin often importuned by

many learned and religious Ministers for the loane thereof, whereto I had almost yeelded, had I not considered the wrong and injury which thereby might redound to the Author, if the same should happen to be printed, either by some unperfect copy, or under the name of some other, especially, if ever the Authour had pleased to publish those his larger volumes: Therefore for satisfaction of the request of my friends, I endevoured to gaine the Authors consent to the publishing hereof; which having obtained, I did some yeeres sithence put the same in print, for the generall and publike good. The which I dedicated to your Honour, not only to be a helpe unto you in your private Meditations in the Law of God; but also as a testimony of my great and unfained thankfulnesse for your many and Honorable favours both to me and mine. The Almighty God make it profitable for the ends intended, to whose blessed protection I commend your Honour, desiring ever to be approved

Your Honours in all Christian duty and service to be commanded,

BASILL NICOLL.

THE PREFACE, CONTAINING RVLES OF direction, for the expounding of *the Commandements.*

WHereas the holy Ghoſt teſtifieth, that the Law of God, (though propounded in ten words) is ſo perfect, that nothing may be added to it, and ſo large, that nothing may be compared therewith: It muſt therefore be confeſſed that the ſence of the Commandements is ſo to be inlarged, as that they may be underſtood to be the perfect Pandects (as it were) of Chriſtians; forbidding all vices which the Lord cõdemneth in his Word; and commanding all moral duties which he requireth at our hands. Pſal. 19. 7. Pſ. 119. 96

And for as much as there are two principall uſes of the Law; the one, to ſhew us our manifold ſinnes, and the puniſhments due for them, that being humbled in our ſelves,

ſelves, we might ſeek to Chriſt: the other, that it might be a perfect rule, whereby to frame our lives and converſation; that being redeemed by Chriſt, we may alſo be renewed according to the Image of God, in true righteouſneſſe and holineſſe: therfore it is very expedient, that the ſpeciall duties commanded, and vices forbidden in every Commandement, ſhould particularly be laid forth: That in reſpect of the former uſe, we might ſee thoſe manifold both duties which we have omitted, and alſo vices which we have committed heretofore: and in reſpect of the latter, that we might diſtinctly ſee and underſtand thoſe particular duties which the Lord enjoyneth us to obſerve, and thoſe particular vices which he chargeth us to ſhunne for the time to come.

And for our direction in this behalfe, wee are to expound every Commandement according to theſe five rules:

1. Where any duty is commanded, there the contrary vice is forbidden; and where any vice is forbidden, there the contrary duty is commanded.

Every

Every Commandement therfore cõtaineth two parts; the { Affirmative, commanding the duty. / Negative, forbidding the vice.

Whence ariseth a distinction of sinnes, that they are either sinnes of { Omission. / Commission.

2. Under one particular vice mentioned in the Commandement, all of the same kinde are forbidden; and under one particular commanded, all of the same kinde are commanded. For the Law of God is spirituall, and therfore requireth not only outward obedience in word and deed, but also inward in the minde and heart. Neither doth it only forbid the outward sinnes committed in word and deed, but also all the secret corruptions of the mind and heart. And thus our Saviour hath taught us to expound the Law of God, Mat. 5. 21, 22, 27, 28. & 1. Epist. Ioh. 3. 15. Rom. 7. 14.

Againe, the Law of God is perfect, requiring perfect obedience both inward and outward, not onely in respect of the parts, but also of the degrees. Wherefore, where any duty is commanded, there the highest

higheſt degree of it is commanded, as appeareth by the ſumme of the Law, Math. 22.37,38. and where any vice is forbidden, there the leaſt degree of it is forbidden, and beareth the name of that groſſe ſinne which is ſpecified, that wee might learne to eſteeme no ſinne ſmall. For unadviſed anger is murther; and looking upon a woman to luſt after her, is forbidden under the name of adultery, as our Saviour teacheth, Math. 5.22,28.

1 Sam. 15. 23.

3. Where any duty is commanded, there the meanes which tend thereto are enjoyned; and where any vice is forbidden, there the meanes, provocations and allurements tending thereto are alſo forbidden. For ſuch as is the end, ſuch are the ſubordinate meanes that in their owne nature doe tend thereto. This teacheth, that good intentions and deſires will not ſerve, when we are careleſſe of the means.

Now there are three meanes which are common to all duties, and therefore in all the Precepts are commanded; and the neglect of them, or the uſe of the contrary forbidden: *viz.* 1. Prayer: for of our ſelves wee cannot ſo much as thinke a good thought, 2. Cor. 3.5. Pſ. 119.33,34,35.36.

2. Dili-

2. Diligent hearing of the Word, Rom.10.14,17.

3. Good company, Pro.13.20. He that toucheth pitch, ſhall bee defiled, Ecclus. 13.1. A little leaven ſowreth the whole lumpe, 1.Cor.5.6. Therefore *David* biddeth the wicked depart from him, that he might keep the Commandements of his God, Pſal.119.115. and elſewhere profeſſeth, that he avoided their company, Pſal. 26.4, 5.

4. Where any duty is commanded, or vice forbidden, there alſo the ſignes are commanded, or forbidden. For firſt, as touching vertues and duties; the graces of God are not to be ſmothered, as it were candles under a buſhell, but they muſt be manifeſted to the glory of God, to the good example of others; and for a teſtimony to our ſelves that wee are endued with them, we muſt be carefull of honeſt things, not onely before God, but alſo before men, 2.Cor.8.21.

And as touching vices, we are taught to abſtaine from al ſhew of evill, 1.Theſ.5.22. Haughty lookes, ſtrange apparell, are condemned as ſignes of pride: haunting of ſuſpected places, as ſignes of incontinencie, &c. Pro. 6. 17. Zeph. 1.8.

5. Du-

5. Duties to be procured, and vices to be avoided, not in our ſelves onely, but alſo in others. Firſt therefore in all the Precepts is commanded the communion of Saints to be exerciſed among the faithfull, in an earneſt deſire ſhewne, to win our neighbour unto Chriſt, and in a tender care taken, for the furthering of the Salvation one of another, by the duties of edification.

Mat. 18. 15.

Dan. 12. 3. Rom. 15. 14 — Heb. 3. 13. — 1 Theſ. 5. 11, 14.

As namely, 1. In reſpect of duties, by ſtirring up one another. Heb. 10. 24. By

- Inſtructing the ignorant.
- Admonition, or putting our brother in minde of his dutie.
- Exhortation unto his duty.
- Encouraging him in well-doing.
- Comforting thoſe which are weake.
- Good
  - Counſell.
  - Example. Matth. 5. 16. 1. Pet. 2. 12. Heb. 12. 13.

2. In

2. In respect of things forbidden, to { Reclaime the Erroneous. Iam. 5. 19. 20. / Reprove the offendour. Levit. 19. 17. Ephes. 5. 11. / Dissuade from vice.

Secondly, in all the Precepts wee are forbidden to have any fellowship with the unfruitfull workes of darkenesse, Ephes. 5. 11. or to be accessary to the offences of others, 1 Tim. 5. 22.

Men

Men may be accessary to the offences of others, divers waies: wherof some are

Commmon, and those either

Going before the offence committed, as

Provocation by { Incensing. Gal.5.26. Ephes.6.4. Job 2.9. 1 King.21.25,7. Alluring. Prov.1.10. | 7.18,21. and hereto corrupt and infecting speeches are referred. 1 Cor.15.33.

Evill counsell. 2 Sam.13.5. | 16.21.2 Chron.22.3,4.

Consent and approbation. Rom. 1.32. whether it be { Overt and expressed, and that either in { Word. Act.8.1. | 26.10. Deed. Act.7.58. so receivers, of theft; bawds, of adultery; partners, of the gain. Pro.1.14. Psal.50.18. Covert, as by silence, or dissembling the fault of our brother, when he ought to be admonished: for as by ill speech thou bringest thy brother into sin, so by ill silence thou leavest him in sin, or suffrest sin to rest vpon him, Levit. 19.17. *Qui tacet, consentire videtur.*

Evill example, occasioning another to fall: this is called a scandall, Ro.14.13. and it is either a scandall { In it selfe, as that which is evill in it selfe, and is therefore an offence given, though it be not taken: as any sinne committed in the sight or notice of another. By accident, when the thing, which in it selfe is indifferent, is so used, as that the weake brother is offended thereby: that is, when he is by thine example animated to doe that, which in his owne conscience hee doth condemne. Rom. 14. 20.22. 1 Cor.8.9,10.

Accompanying, or following after the offence as the { Excusing, Defending, Commending, } of it. Esai.5.20. Prov.24.24.

Peculiar to Superiours, as to { Command that which is evill and unlawfull, either { Publikely, by wicked lawes and edicts. Esa.10.1. Dan.3,4,5,6. Privately. 1 Sam. 22. 18. 19. 2 Sam.12.9. & 2 Sa.11.15,17. Winke at evill, which by their authority they might redresse. Rom.13.4. Mar.15.15. 2 Kin.12.3.

The

The Division of the Decalogue.

The Law is divided into two Tables, the
- One, commanding the love of God, or the duties of Piety towards God. Mat. 22.37,38.
- Other, commanding the love of our neighbour, or the duties of charitie and righteousnes towards our neighbour, Matth. 22.39.

The Commandements of the first Table, prescribing the worship of God, or Pietie, teach
- Who is to be worshipped · *viz.* that Jehovah alone is to bee had and worshipped as God. Præc. 1.
- How, both in
  - His solemne worship: *viz.* by such meanes, and after such a manner as he hath prescribed. Præc. 2.
  - The whole course of our lives, *viz.* by sanctifying and glorifying his Name. Præc. 3.
- When especially God is to bee worshipped, *viz.* on the Sabbath, which is to bee sanctified, and consecrated to the worship and service of God. Præc. 4.

Affirm.

The first Commandement.

The Summe of the first Commandement.

Matth. 4. 10. *Thou shalt have Jehovah alone for thy God.*

The Affirmative part,

Containing two branches.

1. That wee should have Jehovah to our God.
2. That we should have him alone.

The speciall duties.

Wee are to have God both
- Inwardly in our
  - Mindes by Knowing / Beleeving / Remembring him.
  - Hearts, by adhering unto him.
- Outwardly, and in the whole man, by honouring him.

The duties of the minde.

In our mindes.

1. The true *Knowledge* of God. Joh. 17. 3.

Knowledge.

Where we are to consider the
- Object: the truth which God hath revealed concerning himselfe. Deut. 29. 29. Joh. 5. 39 1. Tim. 2. 4.
- Quantity or measure 1. Cor. 14. 20. Col. 3. 16. which must be proportionable to our
  - Calling, more being required in those who are guides of others.
  - Meanes. Luk. 12. 48.
  - Time which God hath vouchsafed us. Heb. 5. 12.
- Qualitie, that it bee an effectuall, powerfull, and spirituall knowledge. 1. Joh. 2. 3, 4.

The Negative part.

Forbidding, 1. The not having of God, which is Atheiſme.
2. The having of a falſe god, which is Idolatry.
3. The having of more gods than one, which is Polytheiſme.

The Oppoſite vices.

Oppoſite to knowledge, in regard of the
- Object, both in the
  - Excesse: curioſitie, too bee wiſe above that which is written. 1. Cor. 4. 6.
  - Defect,
    - Ignorance, 1. Cor. 15. 34. Hoſ. 4. 1, 6. either when men
      - Cãnot, through their naturall corruption. 1. Cor. 2. 14. Rom. 3. 11. and this is naturall blindneſſe.
      - Will not, which is affected ignorance. 2. Pet. 3. 5.
      - Care not to know God, which is careleſſe ignorance. Pro. 1. 22. Ioh. 3. 19.
    - The fruit of ignorance, which is, errours concerning God. Matth. 22. 29.
- Quantitie, a ſmall meaſure of knowledge. Heb. 5. 12. Eſai. 28. 9, 10. Jer. 4. 22.
- Quality, a literall or ſpeculative knowledge, ſevered from obedience. 1. Joh. 2. 4. 1. Cor. 13. 2. Luk. 12. 47.

Faith. 2. *Faith*, whereby wee giue credit to the Word of God. 1. Joh. 5. 10.

Faith, in respect of the obiect, is either
- Generall, wherby we give assent to ỹ whole Word of God. And this, in regard of the
  - Quantitie, ought to be a full persuasion, in respect both of
    - Vnderstanding. Col. 2. 2.
    - Assent. Luke 1. 1.
  - Quality, must be a lively, effectuall, and working Faith. Jam. 2. 18. Gal. 5. 6.
- Speciall, giving credit to the
  - Threatnings of the Law to our humiliation. 2. Chron. 34. 19, 21, 27. Jonah 3. 5.
  - Promises of the Gospell to our justification. Joh. 3. 16.

Remembrance. 3. *Remembrance* of God. Eccles. 12. 1. Esai. 62. 6.

It containeth two duties:
- Memorie, laying up (as it were) into the treasure of our hearts, those things which wee learne concerning God and his Word. Prov. 2. 1. | 4. 21. Deut. 6. 6. | 11. 18. Luk. 8. 15.
- Recordation, recording or recalling to mind that which was committed to memorie. Psal. 78. 34, 35. Psal. 22. 27.

And this ought to bee
- Effectuall, working obedience. Psal. 119. 55. Esai. 64. 5.
- Entyre, and not partiall: as, to remember his mercy, and not to forget his justice, &c.

Opposed

Negat. *Præc.* 1.

Opposed to Faith
- Generall, in the
  - Excesse, vaine credulity, having no ground in the Word of God.
  - Defect, in respect of the
    - Parts, *viz.*
      - Assent,
        - Understanding: such especially is the implicite faith of Papists.
        - With-held from the truth, doubting. Rom. 4.20. Mat. 21.21.
        - Given to the contrary, falshood. 2. King. 7.2. 2. Thes. 2.11,12. which are two degrees of infidelity.
      - Quantitie, ὀλιγοπιστία, a small measure of faith, Act. 26.28.
      - Qualitie, the idle and dead faith. Jam. 1.14,17,26.
- Speciall, *viz.*
  - Legall; infidelity working carnall securitie. Deut. 29.19.
  - Evangelicall, as the
    - Counterfeit faith of hypocrits. Luk. 8.13. Joh. 2.23,24.
    - Infidelity of unbeleevers. Joh. 3.18.

Opp.
- Forgetfulnes, in not
  - Laying up, but suffering the Word of God to slip from us. Heb. 2.1. Deut. 6.12.
  - Recalling, when just occasion is offered. Job 8.13. Deut. 8.11.14,19. Psal. 44.20. and Psal. 50. 22.
- Remembrance, either
  - Uneffectuall, severed from obedience in men sinning against conscience.
  - Partiall, as calling to minde either Gods
    - Mercy alone, unto Presumption.
    - Justice alone, to Desperation.

Affirm. *Præc.* 1.

The duties of the mind

In our hearts wee are to adhere unto the Lord, and set our hearts upon him alone. Deuter. 13. 4. Act. 11. 23. 1. Cor. 7. 35. Joh. 23, 8.

This is to bee done by setting our affections upon God, chiefly by
- Trusting in
- Loving
- Fearing

} him above all things: and from these three some others arise.

Affiance in God.

Trust or *Affiance* in God. Prov. 3. 5. Psal. 32. 10. | 34. 8.

Which we are to have, whether wee
- Have meanes, for wee are not to trust in them, but in the use of them to depend upon God. Psal. 44. 5, 6, 7. | 60. 11.
- Want meanes Iob 13. 15. we are to trust in God, who is able to provide for us, both
  - Without meanes, Gen. 22. 14. Even in the Mount wil God provide.
  - Above meanes, 2. Chr. 20. 12. | 14. 11. 1. Sam. 14. 6.

Opp.

Opp. Removing our hearts from God, Jer. 17.5. either by
- Not setting our hearts upon God: the fault of
  - Hypocrites. Esa. 29.13.
  - Profane persons. Jerem. 12.2.
- Setting our harts upon other things, the fault of worldlings. Psal. 62.10. Phil. 3.19. who are therefore called Adulterers. Jam. 4.4.

Oppos. as Disorder, when our affiance is reposed in other things, whether
- Extremes, in the
  - Excesse: tempting of God, Matth. 4.6.
  - Defect, diffidence, Luk. 12. 29. and the fruits thereof, *viz.*
    - Carking care. Matth. 6.25,31. Luk. 21.34.
    - Use of unlawfull meanes. Prov. 30.9.
- Unreasonable, as our
  - Instruments & meanes. Psal. 20.7. 44.6. Hab. 1.16.
  - Wealth and riches. Job 31. 24. 1. Tim. 6.17. Psal. 52.7.
  - Place, either for the
    - Strength. Jer. 48.7. 49.16.
    - Holinesse. Jer. 7.4.
- Reasonable, as
  - Men, Jer. 17.5. though
    - Skilfull, 2 Chro. 16.12.
    - Mightie, Psalm. 146.2.
    - Many. Hos. 10.13
    - Esai. 31.1,3.
  - Divels, as in
    - Witches and Wizards. Deut. 18.10.11. Levit. 20.27.
    - Those that seeke to them. Lev. 20.6. 1 Chr. 10.13.

Affirm. *Præc.* 1.

Hope.

To Affiance we are to joyne *Hope:* for hee that trusteth to Gods goodnesse for the present, will also expect good things from him for the time to come. Psal. 37. 7. Psal. 146. 5. Heb. 6. 19.

Here 2. things are to be considered, the

- Object, both the
  - Person in whom, *viz.* God alone: who therefore is called our Hope. Psal. 46. 2. | 62. 5. Joel 3. 16. Col. 1. 27. 1. Tim. 1. 1.
  - Things, *viz.* good things to come, according to Gods promise, both in
    - This life, as
      - Assistance in time of need. Psal. 46. 1. | 62. 1, 2, 5, 6, 7.
      - Exhibition of all good things. Psalm. 104. 27, 28.
    - World to come, eternal life. Tit. 1. 2. 1. Thes. 5. 8. which, because it is the chiefe object of our hope, is also called our hope. Col. 1. 5. Tit. 2. 13
- Manner how wee are to hope, with
  - Patience, Rom. 8. 25. 1. Thes. 1. 3. Hab. 2. 3.
  - Assurance and comfort. Rom. 12. 12. Heb. 3. 6. | 6. 11. 1. Pet. 1. 13.

Opp.

Opp. as

- Extremes, in the
  - Excesse: Presumption, as the hope of the hypocrite and impenitent sinner: for true hope is joyned with repentance. 1. Joh. 3. 3. and never maketh ashamed. Rom. 5. 5. but this doth. Job 8. 13. Prov. 11. 7.
  - Defect,
    - Absence of hope, as in the ignorant. Ephes. 2. 12. 1. Thes. 4. 13.
    - Despe-ration, or ca-sting off of hope, as in
      - Epicures, who as they have cast off all sorrow, Ephes. 4. 19. so also all hope. 1 Cor. 15. 32. Esa. 22. 13. Jer. 18. 12.
      - Men over-whelmed with sor-row. 2 Cor. 1. 7. arising from the sence of their Sinnes, and is either
        - Affliction. Gen. 4. 13. 2. Corin. 7. 10. who therefore some-times make away themselves.
        - Temporary and curable, as in the Elect.
        - Finall and in-curable. Mat. 27. 5. Act. 1. 18.
- Disorder or ἀταξία of hope, be-ing placed, in
  - Our selves, or in our owne merits.
  - Any other thing besides God, frō which (as the Author) we ex-pect good things, either in
    - This life, according to that which was said in the disorder of af-fiance.
    - The world to come.

2. *Love*

Love. 2. *Love* of God. Psal. 31.23. 1. Joh. 4.19. Mat. 22.37.

Where consider the
- Measure both
  - Simply: for hee is to bee loved without measure, as he is good without measure, and hee hath loved us without measure. Ephes. 3.19. Joh. 3.16. but because wee cannot attaine to that; yet let us love him with all our heart. Deut. 6.5. or at the least, with an upright heart.
  - By comparison: for as hee is infinitely good above all things, so he ought to be loved above all things. Luk. 14.26. Mat. 10.37.
- Manner: for as he is absolutely good, yea, goodnesse and charitie it selfe; so he is to be loved absolutely and for himselfe; but all other things in him, and for him:
- As for example: wee are to love our
  - Friends, in the Lord.
  - Foes, for the Lord.

Unto the love of God, arising from the perswasion of Gods love towards us, wee are to adjoine partly as fruits, partly as Companions thereof:
- Zeale of Gods Glory.
- Rejoycing in God.
- Thankfulnesse
- Obedience
- Patience

} towards God.

Opp.

Oppos. as

- Extremes, in the defect, (for in the excesse we cannot offend)
  - Want of the love of God, when we doe not love him, either
    - With all our hearts.
    - Above all things.
  - Hatred of God, which is partly
    - Naturall. Rom. 8.7.
    - Encreased by sin. Rom. 1.30.
- Disorder, when wee love any as much, or more than God. Mat. 10. 37. 1. Sam. 2. 29. 1. Ki. 11. 3. hereof there are two principall sorts, viz. y love of
  - Our selves; I meane not the naturall love of our selves, whereby we seeke our preservation (which as it is subordinate to the love of God, is lawfull) nor the spirituall love of our selves, whereby we seeke our salvation; but the carnall love of our selves, 2. Tim. 3. 12. Rom. 13. 14. Gal. 6. 8.
  - The world, and of those things that are therin. 1. Joh. 2. 15, 16. as the love of
    - Pleasure, which is voluptuousnesse 2. Tim. 3. 4. Philip. 3. 19. 2. Pet. 2. 10, 12.
    - Riches, which is covetousnesse. Col. 3. 5. Ephes. 5. 3.
    - Honour and glory, which is ambition and vainglory. Gal. 5. 26.

Zeale

Zeale.

Zeale of Gods glory. 1.King.19.10. Apoc.3.19.

Here we are to consider, { Wherein this zeale must shew it selfe. / How it ought to be qualified.

It must shew it selfe in regard of the { Meanes of Gods glory: and in this respect it containeth two duties: *viz.* a { Fervent desire and forward care, that the meanes of advancing Gods glory, may be used both by { Themselves, Tit.2.14. 3.8. Rom.12.11. Act.18.25. / Others. 2. Cor. 11. 2. Col. 4. 13. Heb. 10. 24. } Willing and chearefull using of the meanes, and doing of the things whereby God may bee glorified. 1.Chron.28.9. 1 Joh.5.3. Joh. 4. 34. Psal. 122.1. Esai. 58. 13. Act. 17. 11. 2. Cor.9.7. } Impediments of Gods glory, in respect whereof it is a compound affection of fervent love and desire of promoting Gods glorie, and a vehement indignation conceived against the obstacles thereof. 1 King.19.10. Joh. 2.17. Numb. 25. 11. 2. Pet.2.7. Psal.119.136.

This zeale ought to bee { Pure, { Proceeding frō a sincere affection not mixed with { Malice and emulation. / Hypocrisie. } Guided by knowledge, assuring the party of the goodnesse of the cause. Gal.4.18. } Discreet, and therefore both { Moderate, not exceeding the { Proportion of the cause. / Bounds of a mans calling. } Seasonable. Prov. 25. 11. }

Opp.

Negat. *Præc.* I.

Oppos.

- Want of zeale, whereof are two degrees:
  - Lukewarmneſſe. Apocal. 3.15,16. when men are neither hot nor cold, &c.
  - Coldneſſe, and (as it were) deadneſſe in Religion. Zeph. 1.12.
- Corrupt zeale, being either
  - Mixed with corrupt affections to which it is pretended (and therfore not ſincere, but counterfeit) as with
    - Malicioufneſſe, which is bitter zeale. Jam. 3.14.
    - Covetouſneſſe. Joh. 12.5,6.
    - Ambition and vaineglorie, &c. 2. King. 10.16,29.
  - Not guided by
    - Knowledge, which is a blind zeale. Rom. 10.2. Phil. 3.6. Joh. 16.2. the which the more fervent, the more furious it is. Act. 26.11. | 22.23.
    - Diſcretion, which is a preposterous zeale, being either
      - Immoderate exceeding (as in ſchiſmaticks) the
        - Proportion of the cauſe.
        - Compaſſe of a mans calling.
      - Vnſeaſonable. Joh. 18. 10. Luk. 9.54.

Delight-

Affirm. *Præc.* 1.

Rejoycing in God.

Delighting and *rejoycing* in
- God. Psalm. 37.4. | 104. 34. Phil. 3.1,3. Rom. 5. 11. his Word is sweet unto them. Psal. 19.10.
- Him alone. 1 Cor.1. 31. 2. Cor. 10. 17. Gal.6.14. in Christ crucified.

And this wee are to doe at all times, Phil. 4.4. both in the time of
- Prosperitie. Jerem. 9. 23, 24.
- Adversitie. 1.Sam. 30.6. 1. Thes. 1. 6. Rom. 5. 3,5.

Thankefulnesse.

Thankefulnesse to
- God in all estates, Ep. 5.20. both in time of
  - Prosperity. Psal.116. 12,13.
  - Adversity. Job 1.21. Lam.3.22.
- Him alone as the Author of all good things, James 1.17.

This thankefulnesse is to be testified by glorifying him both in
- Word, giving thankes. 1. Thes. 5. 18. Luk. 2. 20. Psal. 50. 23.
- Deede, by doing those things which are acceptable unto him. Psal. 16. 2. Joh. 15. 8.

Opp.

Negat. *Præc.* 1.

Not delighting or rejoycing in God, nor in his Word: a signe that men have not tasted how good the Lord is. 1 Pet.2.3.

Oppos.

Delighting and rejoycing in other things more than in the Lord: for what men love, that they delight in: as worldly men in the fruition of worldly desires.

- Voluptuous men in their pleasures, which are their delights: some in sinfull pleasures, who glory in their shame. Phil.3.19.
- Covetous men in their riches. Luk.12.19.
- Ambitious men in their honour and glorie. Deut.4.27.

Oppos.

Unthankefulnesse to God, 2 Tim.3.2 in not

- Acknowledging him the Authour of those good things which wee have. 1. Cor. 4.7.
- Praysing him, and giving him thankes. Luk.17.17,18.
- Bringing forth the fruits of obedience to his glory. Esai.5.4.

To ascribe the thanks which are due unto God, either to

- Fortune.
- Idols. Hos. 2. 5,8. Jer.44. 17,18. our owne worthinesse. 1.Cor.4.7.
- Other creatures, which are but instruments of God to our good.

Affirm. *Præc.* 1.

Obedience. *Obedience.* 1. Joh. 5. 3. Joh. 14. 15.

Here consider:

- To whom simple and absolute obedience is to be performed:
  - To God, in submitting our selves to his revealed will: whereto we are to conforme our
    - Hearts: which is inward obedience. Psal. 40. 7, 8.
    - Lives. Matth. 6. 10.
  - Him alone: no creature is to be obeyed, but in the Lord. Eph. 5. 21. Act. 4. 19. | 5. 29.
- What maner of obedience is required: *viz.* an obedience
  - Totall, in respect of the
    - Doer: with all our might. Deut. 6. 5
    - Things: all that is commanded. Galat. 3. 10. Jam. 2. 11.
    - Time: alwayes. Deut. 5. 29. | 11. 1. King. 17. 37.
  - Or entire at the least, that is, both
    - Sincere. Rom. 6. 17. 2. Chron. 25. 2.
    - Voluntary. 2. Chro. 28. 9.

Patience. *Patience.* 1. Cor. 13. 7. Rom. 12. 12. Phil. 1. 29. Jam. 1. 12.

Where we are to consider the

- Object, that is, the crosse: which is that measure of affliction which God layeth on his children: and those are
  - Chastisements. 1. Cor. 11. 32. Apoc. 3. 19. Hebr. 12. 6. Psa. 94. 12, 13.
  - Tryals. Deut. 8. 2. 16. Jam. 1. 3.
- Maner: for the crosse (Luk. 9. 23.) is to be borne
  - Humbly and meekely. Job 1. 20, 21. Esai. 53. 7. Mica. 7. 9.
  - Comfortably and cheerefully. Coloss. 1. 11. 1. Pet. 4. 13.
  - Constantly. Jam. 1. 4.

Opp.

Opp. In regard of the
- Object,
  - Disobedience to God, by
    - Omission, and either by
      - Negligence
      - Contempt.
    - Comission
  - Obedience to
    - Man, more than to God. 1 Sam. 22. 18.
    - The flesh, & the divel. Rom. 6. 16
- Manner, not
  - With all our heart, but perfunctorily, negligently, and for fashion sake.
  - Totall, but partiall, and (as it were) by halves.
  - Continuall and perpetuall, but
    - Temporarie.
    - By fits.
  - Sincere, but hypocriticall.
  - Voluntary, but forced by servile feare, and therefore not constant, but counterfeit.

Oppos.
- The disorder: to suffer much for the love of the world, but to suffer little or nothing for the love of God.
- The extremes, in the
  - Excesse,
    - Rashnesse, in running into trouble and danger. Eccl. 3. 27.
    - Foole-hardinesse, in not avoiding it, when lawfully they may.
    - Senselessenesse. Jer. 5. 3.
  - Impatience, either
    - Murmuring and repining. Gen. 4. 15, 16. Psal. 39. 10. Lam. 3. 26.
    - Fainting, and being overcome with too much griefe. 2 Cor. 4. 16.
    - Seeking an issue by unlawfull meanes.

Feare. Feare of God: the awefull and ſon-like feare, concurring with the true love of God, and faith in Chriſt, Pſal. 111.10. Eccles. 12.13. Prov. 28.14. Pſal. 112.1. | 128.1,4.

The object of feare, is the anger of God conceived againſt ſinne. Pſal. 90.11. Eſai. 64.5.

And thus wee are to feare the diſpleaſure of God, in regard of the time

- Paſt, becauſe wee have ſinned, and by ſinne provoked the Lord to wrath. This terrour or feare in the godly and elect, cauſeth them to meet the Lord, (Amos 4.12.) and by repentance to prevent his judgement, 2 Chron. 34.19,27. Act. 2.37. | 16.29,30.
- To come, that wee may not ſin. Prov. 8.13. | 14.27. Job 28.28. fearing
  - Chiefly the anger and diſpleaſure of God it ſelfe, 1 Pet. 1.17. 2 Cor. 7.1. Act. 9.31. compared with Luk. 1.74. 2 Tim. 1.7.
  - Secondarily, the effects of his anger, which are his judgements & chaſtiſements, Pſal. 119.120. Hab. 3.16. Deut. 5.26.

Opp.

Opp. as the Extremes, in the
- Disorder, which is prepostterous feare of
  - God, in regard of the time
    - Past, which is the horror of the wicked, averting them from him, as from a severe or cruell Judge, Gen. 3. 10. Heb. 10. 29. Jam. 2. 19. Mat. 8. 29.
    - To come, when men feare not the displeasure of God it selfe, but only the effect of it, which is punishment: this is servile feare. 1 Joh. 4. 18. Rom. 4. 15.
  - Other things more than of God. Luk. 12. 4, 5. 1 Pet. 3. 14. Esai. 51. 12, 13. Apoc. 21, 8.
- Excesse: fearefulnesse. 2 Tim. 1. 7 working either
  - Superstition, or scrupulous care to serve God according to mens inventions. Esa. 29. 13. Act. 17. 22
  - Despaire, 2 Tim. 1. 7. Esa. 12. 2. 43. 1, 5. Exod. 20. 20. or astonishment, Luk. 5. 9.
- Defect: Carnall securitie, when men (destitute of true faith and repentance) doe notwithstanding promise to themselves impunitie. Prov. 28. 14. Ps. 36. 1, 2. Esai. 28. 15. Rom. 3. 18. Gen. 20. 11.

Humilitie. Humilitie to be added to the former, as another dutie of the ſoule, which we owe to God, Mich. 6.8. and as a meanes and ſigne of all the former. Mat. 11.29. 1 Pet. 5.5. Matth. 18.1,4.

Where conſider the
- Nature of humilitie, which is to humble a man, and (as it were) to make him even with the ground, ſtripping himſelfe of all praiſe, and renouncing all conceit of his owne worthineſſe, that all praiſe may wholly bee aſcribed to God, Pſal. 115.1. Dan. 9.7,8,9. 1 Chr. 29.14. Gen. 32.10. 1 Cor. 15.10.
- Cauſe of it, the acknowledgement of
  - Our owne vileneſſe and unworthines, in reſpect of our
    - Miſerable eſtate in our ſelves, in regard of
      - Mould, wee being but duſt and aſhes. Geneſ. 18.27. Ecclus. 10.12.
      - Our ſin. Luk. 18.13. [15, 19.
      - Puniſhment, due to us for the ſame, Gal. 3.10.
  - Mercie and bountie of God ſo undeſervedly vouchſafed unto us, Gen. 32.10. Lam. 3.22. 1 Cor. 4.7.

Honouring of God. Outwardly and in the whole man, wee are to have God by honouring him. Mal. 1.6. 1 Cor. 6.20.

We are to honour God with the honor of the
- Signe, which is religious adoration, and is to be performed to the Lord alone. Mat. 4.10. Eſai. 45.23.
- Deede, which is outward
  - λατρεία, worſhip or ſervice, as Invocation, &c. Deut. 6.13. 10.20.
  - Obedience.

Opp.

Negat. *Præc.* 1.

Opp. Counterfeit humilitie. Mat.6.16. Esai.58.5.

Opp. Pride, Prov. 16.5. in
- Assuming to our selves that praise which is due to God, Dan.4.27. Act.12.22,23.
- Not acknowledgeing either
  - Our owne unworthinesse, but arrogating to our selves, such, or so great good things as wee have not. Gal. 6.3. Luk.18.9.11. Prov. 30.12.
  - Bountie of God towards us, but ascribing the good things we have to our selves, 1Cor.4.7.

Opp. Not honouring of God, which is profaneneſſe and contempt of God, Mal.3.14. Job 21.14,15.

Opp. Not honouring him alone, which is idolatry, whether it bee with the honour of the
- Signe. Psalm. 44. 20. Act.10.25,26. Apoc. 19.10.
- Deed. Deut. 13.13. 17.3. Exod.22.20.

The second Commandement.

The Affirmative part,

Commanding us to worship God by such meanes, and after such a manner as he hath prescribed in his Word, and is agreeable to his nature. Deut. 12.30,31,32. that is to say, in Spirit and in truth. Joh. 4.23,24.

His Nature is spirituall, his Word is truth; and therefore hee is to bee worshipped in
- Spirit, that is
  - By spirituall meanes.
  - After a spirituall manner.
- Truth, that is,
  - By true meanes, that is, such as is prescribed in the Word.
  - After a true manner:

The speciall duties concerne the
- Parts, and sorts of Gods worship.
- Circumstances and ceremonies.

The parts. The worship of God is partly
- Inward, of the soule; which the Lord chiefly respecteth,
- Outward, with which the inward is ever to be joyned.

Uprightnes Heere therefore is commanded Uprightnesse in Gods worship. Luk. 1.75. Joh. 4.23,24. Psal. 119.7. 1 Thes. 2.4. Act. 10.33. Luk. 8.19.

Unanimity. *Uniformity* *The common affections.* The worship of God is
- Private.
- Publike, in which are required
  - Inwardly, Unanimity. Act. 1. 14. | 2. 1. | 1.6. Mat. 18.19.
  - Outwardly, Uniformity. Psal. 34.3.

The

Negat. *Præc.* 2.

The Negative part,

Forbidding all will-worſhip and ſuperſtition, whereby men worſhip God according to their owne inventions. Col. 2.8.23. Num. 15.39. Whether it be in regard of the

- Meanes. Levit. 10. 1,2. Joſ. 22.10. 2 Kin. 16.10.
- Manner. Eſai. 1. 11, 12, 13. 66. 3.

But here eſpecially are forbidden (as the groſſeſt ſins againſt this commandemẽt, under which the Lord would forbid the reſt)

- Making Images to our ſelves, under which he forbiddeth all meanes deviſed by our ſelves, 1 Joh. 5. ult. Deut. 27. 15.
- Worſhipping him by images, whereby all counterfeit and corrupt worſhip is forbidden. Deut. 4. 12, 15. Exodus 32. 1, 4, 5. Pſalme 97. 7.

Opp. Hypocriſie in the worſhip of God. Eſai. 29. 13. Mic. 6. 7, 8. Pſal. 17. 1. Ezek. 33. 31.

Opp.
- Schiſme and diviſion. 1 Cor. 11. 18.
- Confuſion. 1 Cor. 11. 21.

The sorts. The worship of God is either { Invocation of the Name of God. / Ministerie and hearing of the Word. / Administration and receiving of the Sacraments.

Invocation. 1. Of Invocation: and that it is to be used. 1 Thes. 5. 17. Luk. 21. 36. Jam. 4. 2. Dan. 6. 10.

The things generally required in Invocation, are partly { Essentiall. / Accidentall.

Essentiall, as { 1. To whom. / 2. In whose name. / 3. How, or in what manner. / 4. By whose helpe. / 5. For what things.

1. To whom; namely, to God, and to him alone, which is prescribed in the first Commandement, Ps. 50. 15. 65. 3. Luk. 11. 2. And of him wee are to conceive as hee hath revealed himselfe in his Word.

2. In whose name, *viz.* in the name of Christ. Eph. 3. 12. Joh. 16. 24. Dan. 9. 17.

And in his name alone, as being the onely Mediator, as of Redemption, Act. 4. 12. so also of Intercession, 1 Tim. 2. 5.

3. The manner, according to the will of God revealed in his Word, 1 Joh. 5. 14. Rom. 8. 27. *viz.*

Before we call upon God, wee are to prepare our selves by meditation, Psal. 108. 1. Eccl. 4. 17. 5. 1.

In the action it selfe there are duties required, { Generally in the Soule. / Specially in the { Minde. / Heart.

Opp.

Opp. Neglect of Prayer. Psal. 14.1.4. Job 21.15.

Opp. { Prayer to Saints or Angels. Esai. 63.16. Act. 10.26. Apoc. 19.10. Jer. 2.13.

Opp. { Misconceiving of God, (and so worshipping they know not what. Joh. 4. 22) in respect of the { Nature. As the Anthropomorphites, and ignorant persons, who conceive God under the shape of a man.

Persons. For the true God is the Father, the Son, and the holy Ghost. He therefore who denieth any one Person, doth not worship the true God: as the { Jewes. 1 Joh. 2.23. / Turks.

Opp. Not to pray in the name of Christ alone, but in the name and mediation of Saints and Angels.

Opp. To pray amisse. Jam. 4.3.

Opp. To bee rash in speaking to God. Eccl. 5.1. Ecclus 18.22.

In

Affirm. *Præc.* 2.

In the ſoule generally it is required, that our prayer be ſpeech of the ſoule, and not of the mouth onely, a lifting up of our hearts, Pſal. 25.1. and a powring forth of the ſoule, Pſal. 62.8. a praying in ſpirit, Epheſ. 6.18. and in truth, Pſal. 145.18.

and therefore with the { Attention of the Minde. / Intent and deſire of the Heart.

In the Minde is required, that wee pray with { Underſtanding, Pſal. 47.8. Col. 3.16. / Faith, that is, with perſwaſion that wee and and our Prayers are accepted of God in Chriſt. 1 Joh. 5.14. Eph. 3.12.

In the heart it is required that wee pray with { Humility, in reſpect of our owne unworthineſſe. Gen. 18.27. Luk. 18.13. Gen. 32.10. / Reverence towards the Majeſty of God. Eccl. 5.1.

4. By whoſe helpe, *viz.* by the helpe of the holy Ghoſt, who is the Spirit of ſupplication, and helpeth our Infirmities. Rom. 8.26,27. Zech. 12.10. Epheſ. 2.18.

5. For what things, *viz.* good things only, Matth. 7.11. which may concerne { Gods glorie. / The good of { the Church. / our brethren. / our ſelves.

The things Accidental, are the circumſtances of { Perſons, in reſpect whereof Prayer is either { Private. Matth. 6.5,6. / Publike. Matth. 18.20. / Place: for wee may pray in all places both { Openly. / Secretly. } 1 Tim. 2.8. / Time, for wee are to pray alwaies. 1 Th. 5.17,18. Epheſ. 6.18. that is, both { Ordinarily, at ſet times. Pſal. 55.17. Dan. 6.10. / Extraordinarily, as occaſion is offered Col. 3.17.

Opp.

Negat. *Prac.* 2.

Opp. Not to pray from the heart, but with the mouth only: a lip-labour. Hos.7.14.

To pray with { Wandring thoughts. / Fained lips, the desire and intent of the heart, not agreeing with the words of the mouth. Psal.17.1. Psal.78.36.

Opp. To pray without { Knowledge. Mat.20.22. / Faith. Rom.10.14.

Opp. To pray { With a conceit of our owne worthinesse. Luk.18.9.11. / With lesse reverence, than if we spake to a mortall man.

Opp. To pray for evill and unlawfull things: for that is to make God the author of evill.

The

Affirm. *Prac.2.*

The things ſpecially required, are ſuch as concerne the ſeverall kindes of Invocation, *viz.*
- Prayer: which in uſe are to bee joyned. Coloſ.4.2. Phil.4.6.
- Thankſgiving:

In Praier, three things are required:
- Sence of our want. Pſal.63.2. Jam.1.5. Joh.7.37.
- Fervencie of deſire, to have our want ſupplied. Jam.5.16. Lam.2.19. Rom. 8.26. | 15.30.
- Speciall faith in the Promiſes made to our prayer; that is, that our particular requeſts ſhall bee granted unto us. Mat.21.22. Mark.11.24. Jam.1.6.

The things ſpecially required in thākſgiving, belong to the
- Action it ſelfe, wherein are required
  - Thankfulneſſe. Coloſ. 3.16. Pſalm. 9.1. | 111.1.
  - Chearefulneſſe. Phil.1.4. Pſal.9.2. | 100.1. | 81.1.
- Object: for we are to give thankes for all things, and in all eſtates. 1 Theſ.5.18. Epheſ.5.20.

2. Of the Miniſterie of the Word; where wee are to conſider the duty of the
- Miniſter, in reading and preaching the Word of God.
- People, in hearing the Word.

Opp.

Opp. To neglect the duty of prayer. Jam. 4.2.

Opp. To pray
- Without feeling, as
  - Secure persons, that feele no want. Apoc.3.17,18.
  - Proud persons, that thinke themselves full. Luk.18.9. [1.55.
- Coldly,
- Without faith. Jam.1.6,7.

Opp. To neglect the duty of thanksgiving, Luk.17. 17.

To give thanks without
- Thankfulnesse, and therefore in hypocrisie.
- Chearefulnesse, and so without sence of Gods bountie towards us.

Not to bee thankfull in all estates.

Preaching. As touching preaching, consider the
- Person.
- Object.
- Parts.
- Manner.

The person ought to be a Minister. Heb. 5.4. Rom. 10. 15. called by
- God, & therfore indued with
  - Sufficiencie of gifts. 1 Tim. 3.2. Matth. 13.52. Mal. 2.7.
  - Willingnesse to imploy them. Esa. 6.8. Rom. 1.15.
- The Church.

The Object is the Word of God. Deut. 18.18,20. as the onely meanes of this part of Gods worship. 1 Thes. 2.13. 1 Pet. 4.11. 2 Cor. 2.17. Joh. 7.16. 1 Pet. 4.11.

The parts of preaching:
- Explication of the Scripture, by the Scripture, according to the analogie of faith. Neh. 8.9. Rom. 12.6.
- Orthotomy, or right dividing of the Word, 2 Tim. 2.15. which is partly
  - The right diduction or collection of doctrines and observations out of the text.
  - Application of them to the use of the hearers, by the way of
    - Doctrine.
    - Confutation.
    - Exhortation.
    - Reproofe.
    - Consolation.

  (Luk. 12.42. 2 Tim. 3.16.)

Opp.

Opp. Intruders into the Miniſterie, not called, Jer. 14. 14, 15.
Nor furniſhed with gifts. Eſa. 56. 10. Mal. 2. 9. Hoſ. 4. 6.
Or not willing to imploy them. Mat. 5. 15.

Opp. Teaching other doctrine than is contained in the Word 1 Tim. 1. 3. | 6. 3. as { Errours. / Fables and inventions of men. 1 Tim. 1. 4. | 4. 7.

Making merchandize of Gods Word, or mingling it with the doctrines and inventions of men. 2 Cor. 2. 17. Jer. 23. 28.

The

Affirm. [Præc. 2.

The manner of preaching, viz. In

- Demonstration of the Spirit, 1 Cor. 2.4. Mic. 3.8. that is, of spirituall graces, both of the { Ministerie. / Person.
- Simplicitie, 1 Cor. 1.17, 21. | 2.4, 5.
- Sinceritie, 2 Cor. 4.2. | 2.17.
- Integritie, 2 Cor. 2.17. | 4.2. 2 Tim. 2.15. 1 Thes. 2.4. Gal. 1.10.
- Fidelitie, without respect of persons, Deut. 33.9. 1 Cor. 4.2. Jer. 23.28.
- Judgement and discretion, Mich. 3.8. Mat. 24.45.
- Gravitie, Tit. 2.7.
- Authoritie and power. Mat. 7.29. Mic. 3.8. Tit. 2.15.
- Courage and freedome of speech, Jer. 1.8, 17. Ezek. 3.8, 9. Ephes. 6.19, 20.
- Zeale of { Gods Glorie, Joh. 7.18. Mal. 2.2. / The salvation of the people, 2 Cor. 11.2. Gal. 4.19. 2 Cor. 2.15.

Affirm. *Prec. 2.*

The duties which concerne the hearing of the Word, Luk. 8.18. And these are to be performed, both

Before we heare. Preparatiõ. Ex. 19. Ec. 4.17. looking to our feet, i. affectiõs. This preparatiõ consisteth in

Removing the impediments, as it were the putting off our shoes. Exod. 3. 5. as

Carnall securitie, which maketh men come to the hearing of the Word, without any desire or care to profit: this maketh hearers like the high way. Luk. 8. 12.

Impenitencie, which causeth men to come without purpose of amendment: but rather with purpose to goe on in sinne, whatsoever the Minister shall say to the contrary. Wee must purge the vessell of our heart, before it will be fit to receive the pure liquor of Gods Word. 1 Pet. 2. 1, 2. and wee must plough up the fallow ground of our hearts, before the seed of Gods Word be cast into it. Jer. 4. 4. Ja. 1. 21.

Worldly cares, which cause men to receive the seed as it were among thornes. Luk. 8. 14. Jer. 4. 4. Ezek. 33. 31.

Excesse in diet, surfetting and drunkennesse. Luk. 21. 34.

Conceit of our owne knowledge: that wee may heare with meekenesse. Jam. 1. 21. Psal. 25. 9. Prov. 26. 12.

Prejudicate opinions, that wee may heare with docility. Luk. 18. 34.

Hypocrisie, which maketh men like the stony ground. Luk. 8. 13.

Curiosity, ỹ we may come to learne, rather than to judge and censure, Act. 17. 20. 21.

Hatred of the Ministers person, or mislike. 1 King. 22. 7, 8.

Itching of the eares, & affectation to heare such as delight the eares, & please their fancies. 2 Tim. 4. 3. Mic. 2. 11.

Schismaticall affectation to heare some Ministers, and in comparison of them, to contemne others. 1 Cor. 1. 11, 12. [3. 4.

Using helpes. See A.

While wee heare. B

After wee have heard. C.

A. The helps which we are to use, are

- Meditation,
  - Whither we goe, to wit, to the place of Gods presence, to appeare before him.
  - To what end, to
    - Performe an holy and upright service unto God.
    - Use religiously the meanes of our salvation.
  - What our wants be in regard of
    - Knowledge:
    - Faith:
    - Obedience, &c.

    that wee may come with hungring and thirsting desires to the hearing of the Word. 1 Pet. 2. 2.
  - How necessary, profitable and effectuall the Word of God is, for relieving our wants:
- Prayer for
  - The Minister, that God would assist him, and direct him by his Spirit, &c. Ephes. 6. 9. Col. 4. 3.
  - Our selves, that the Lord would illuminate our mindes, open our hearts, strengthen our memories, subdue our affections, transforme our lives into the obedience of his truth, &c. Psal. 119.

B. Duties

Affirm. *Prac.* 2. Negat.

B. Duties while we heare

1. To set our selves in Gods presence, and to behave our selves as before him. Act. 10. 33.

2. To acknowledge the Minister to be the Embassador of God, 2 Cor. 5. 20. and to heare the Word preached, as the Word of God. 1 Thes. 2. 13. Deut. 32. 3. Jonas 3. 5.

3. To heare with
- Reverence and feare. Esai. 66. 2.
- Silence. Men are silent to heare but their Superiour speake. Iob 29. 9.
- Readinesse and desire to learne. Act. 17. 11.
- Attention. Act. 8. 6. Luk. 4. 20. | 19. 48. | 8. 8.
- Faith. Heb. 4. 2. Act. 13. 48.
- Alacritie, and not with wearinesse.

And not
- With wandring mindes. Ezek. 33. 31.
- Reading, or being otherwise occupied.
- Sleeping. Act. 20. 9.

- Constancie, not departing before the end.
- Meeknesse & submission, Jam. 1. 21. accommodating our selves to every part or passage of the Sermon: as when the Minister
  - Teacheth, with teachableness to learne.
  - Confuteth, to lay aside our errour, that wee may be found in the faith. Tit. 1. 13.
  - Exhorteth or reprooveth, &c. to receive the words of exhortation. Heb. 13. 22. Prov. 15. 31, 32.

Not as Act. 5. 33. | 7. 54. | 22. 22, 23.

4. To receive it into a good and honest heart, with desire to retaine it, and with purpose to practise it. Luk. 8. 15. Not as Ezek. 33. 31, 32.

5. To lay it up in the treasure of our harts. Luk. 1. 19. 51. Prov. 4. 21, and to heare for afterwards. Esai. 42. 23. Not to let it slip from us. Heb. 2. 1.

C. Duties after wee have heard. To
- Meditate of that which wee have heard, and as it were, to chew the cud. Act. 17, 10, 11. Psal. 1. 2.
- Conferre with others, especially such as are committed to our charge. Deut. 6. 7.
- Call it to minde as occasion shall be offered, and not to be hearers of forgetfulnesse. Jam. 1. 25.
- Endevour to practise it. Luk. 8. 15. | 6. 48. | 11. 28. Jam. 1. 22.

3. The administration and use of the Sacraments:

Wherein we are to follow the direction of Gods Word, viz. that wee use
- Those Sacraments, and no other, which the Lord hath instituted in his Word.
- Them after that manner which God hath prescribed in his Word.

The Sacraments of the New Testament (for the Old appertaine not to us) are onely two, viz.
- Baptisme.
- The Lords Supper.

In the right use of Baptisme, there are duties required in the
- Party baptizing: in whom it is required, that hee
  - Bee a lawfull Minister.
  - Doe administer it according to Christs institution: where consider
    - What, viz. the
      - Element, which is water only.
      - Sacramentall Word.
    - To whom, viz. to those who are within the covenant, whether
      - Growne persons.
      - Infants.
- Party baptized, viz. faith and repentance,
  - Truly professed, by him that is of yeeres.
  - Promised in behalfe of the Infant, and performed when he comes to yeeres.
- People,
  - To be present to receive the party baptized, into the Congregation.
  - To joyne in prayer for the party baptized.

Otherwise

Otherwiſe we { Build upon the ſand. Luk. 6.49.
Aggravate our ſinne, and encreaſe our puniſhment. Joh. 15.22.

To theſe the Papiſts adde five other.

The Papiſts permit private perſons, yea Midwives, to baptize.
The Papiſts adde Oyle, Salt, and Spittle, &c.
The Papiſts ſuppreſſe it in an unknowne language.

Opp. To breake the Vow of Baptiſme.

Opp. To depart.

- 1 Cor. 11. 23. In the right use of the Lords Supper, there are duties required in
  - The Minister that he administer it according to Christs institution: where consider
    - What hee is to administer. viz.
      - The elements, both
        - Bread.
        - Wine.
      - The Sacramentall Word.
    - How, with such sacramentall rites and actions as were ordained by Christ.
    - To whom, to the faithfull in profession at the least:
      - Profane persons.
      - Heretikes, or excommunicate persons,
      - Such as cannot prepare themselves.
    - And not to
    - To what end, that it might be a
      - Sacrifice of praise to God.
      - Memorial of Christs death
      - Meanes to confirme the faith of the receiver, &c.
  - Th. faithfull among the people, viz. to
    - Receive it worthily. Whereunto are duties required
      - Receive the Communion whē it is administred.
      - Before, viz. due preparation consisting in
        - 1 Cor. 11. 28. A triall of our selves, how wee stand towards
          - God, in regard of our
            - Knowledge.
            - Faith.
            - Repentance.
          - Neighbours, in regard of brotherly love.
        - Prayer,
          - Confessing our sinnes and wants.
          - Desiring Gods blessing upon his owne Ordinance.
      - At the Communiō something is to bee
        - Considered: the sacramentall union of the signe, and the thing signified.
        - Done, viz. the Bread and the Wine are to bee received with
          - Faith.
          - Thankesgiving, and shewing forth ỹ death of Christ.
      - Afterward, to
        - Be thankefull to God.
        - Labour to feele the fruit and benefit of the sacrament.
        - Performe that repentance, which in the time of our preparation we either purposed or promist.

Negat. *Prac.* 2.

The Papists with hold the Cup from the people.
The Papists powre water into their wine.
They mutter the words as a charme over the bread.
They use divers gesticulations, partly { Ridiculous. / Idolatrous, as { Elevation. / Adoration. / Carrying about } the bread.

The Popish Priests distribute nothing to others, but are the onely receivers in their private Masses.

The Papists consecrate their Eucharist, that it may bee { Adored and carried about in pompe, and not to bee received. / A sacrifice propitiatory for the quicke and the dead. / An Idoll which they worship in stead of Christ.

And these were the parts of Gods worship.

Now follow the { Adjuncts of Gods worship, as the { Circumstances. Ceremonies. / Meanes thereof.

Concerning the circumstances belonging to Gods worship, & the ceremonies therein to bee used, we are to follow the generall rules of Gods word, namely, that all things bee done { To edification. 1 Cor. 14. 26. / Decently. 1 Cor. 11.13. / According to order. } 1 Cor. 14.40.

The Meanes of Gods worship, especially of { Prayer, Fasting: see my Treatise thereof. / The Ministery of the Word and Sacraments, as the { Preparation and education of Ministers in schooles of learning. 1 Sam. 10.5. 19.20. 2 King. 4.38. / Preservation and sufficient maintenance. Deut. 12. 19. 1 Tim. 5.17. Gal. 6. 6,7.

The

Affirm. *Prac.* 3. Negat.

The third Commandement.

The Affirmative part, Commanding us to sanctifie the Name of God. Mat. 6.9. Psal.29.2.

The Negative part, Forbidding to take the Name of God in vaine; that is, to profane it, or pollute it.

The speciall duties of sanctifying Gods Name, are ỳ usage of Gods Name holily,

According to the severall acceptation of Gods Name, which signifieth either

That wherby he is named, that is,

1. God himselfe, and his attributes, which are himselfe, Joel 2.32. Deut. 28.58. Exod.33.19. with 34.5,6,7.

Knowne, as

2. Renowmed: his Name of renowme, or glory. Exod. 9. 16. Psal.8.1.

Meanes wherby he is known, which are either

3. His titles: as Jehovah, Jah, Lord, God, &c. Exod.3.15. Exod. 6.3.

Peculiar to his Church, as the

4. Word of God. Act. 9.15. | 21. 13.

5. Religion of GOD, prescribed in his Word. Mic. 4. 5. 1 King. 5. 3, 5.

6. Common to al, as the works of God, for God is knowne by his workes, as men are by their names. Rom.1. 19,20. Ex.34.7. Psa.58. 11,12.

After an especiall manner, according to any almost of the former acceptations, and that is, by swearing.

1. As

1. As the name of God signifieth God himselfe and his attributes.

Thus wee are to sanctifie the name of God in our
- Hearts, 1. Pet. 3. 14, 15. by
  - Thinking and conceiving of God and his attributes, holily and reverently.
  - Acknowledging, beleeving, and remembring effectually God and his Attributes.
- Mouthes, by
  - Confessing, and professing God and his attributes. Ro. 10. 10. 1 Pet. 3. 15.
  - Speaking holily and reverently of God & his attributes.
- Lives, by a conversation answerable to the effectuall knowledge of God and his attributes. Deut. 28. 58.

2. As the Name of God signifieth his glory.

Thus wee are to sanctifie the name of God, by glorifying him in our
- Hearts, by a true
  - Desire of Gods glory.
  - Purpose & intent therof. Mal. 2. 2
- Mouthes, by making the glory of God, both the
  - Matter of our speech: for by giving praise and thankes to God, we glorifie him. Psalm. 50. 23.
  - End of our speech, by uttering
    - Necessary trueth. Josh. 7. 19. Col. 4. 6.
    - Savory speeches.
- Lives, by
  - Doing all things to the glory of God. 1 Cor. 10. 31.
  - Bringing forth the fruits of good workes: for thereby we
    - Glorifie God our selves. Joh. 15. 8.
    - Cause others to glorifie him. Matt. 5. 12.

The

The speciall vices.

To entertaine base, unreverent and ungodly thoughts, concerning God and his Attributes. Psal.50.21. this is to blaspheme God in our hearts. Job 1.5. Psalm.14.1. |10,11. Rom.1.21.

Not to know God, &c. effectually. Rom.2.4,5.

Not to confesse God and his Attributes before men. Mat.10.33.

To speake of God, or his attributes, { Unreuerently. Psalm.78.19,20. / Unholily. Exod.5.2.

Not to sanctifie God in our lives. Num.20.12. Tit.1.16.

Pride and vaine-glory. Gen.11.4.

Neglect of Gods glory. Rom.1.21.

To suppresse the praises of God, and to be unthankefull to him. Luk.17.17.

To blaspheme the Name of God. Levit.24.11.

Opp. Truth { Dissembled, or suppressed. joh. 9.21. | 12. 42,43. / Denyed. Mar.14.68. / Oppugned. Acts 26.11. 1 Tim.1.13.

Speech, { Idle. Mat.12.36. / Unsavoury. Col.4.6.

By our sinnes, to { Dishonour God. Rom.2.23. / Cause his Name to bee blasphemed. Rom.2.24. 2 Sam.12.14. Tit.2.5.

3. As

3. As the Name of God signifieth his titles, which wee use by taking them { Up in our mouthes and writings. Upon us, when wee are called after Gods name, and his name is called upon in us. Genes. 4.26. Esa. 43.6,7. Act. 11.26.

We sanctifie the Name of God in our speech and writings, when it is mentioned { In a matter serious. After a reverent manner. To a good end.

And hereunto is referred blessing of { God. Rom. 9.5. | 1.25. 2 Cor. 11.31. Jam. 3.9. Men, which { Generally is required of all. Matth. 5.44. Rom. 12.14. and here to salutation is referred. Genes. 47.7.10. Judg. 6.12. Rom. 16.16. Mat. 5.47. After a peculiar manner is to be performed by Superiours. Heb. 7.7. as by { Parents. Gen. 27. 27. | 49. Ministers. Num. 6.23, 24, 25. Magistrates. 2 Sam. 6. 18. 1 King. 8.55.

We sanctifie the Name of God and of Christ our Saviour, which we take upon us, professing our selves Christians, and the children of God, when wee walke worthy our calling. Ephes. 4.1. Tit. 2.10. 2 Tim. 2.19. Eph. 5.3.

Never

Negat. *Præc.* 3.

Never to make mention of God, which is a signe that he is not in mens thoughts.

To mention it amisse, as
- In a matter light and ridiculous, as in sport, jests.
- After a manner
  - Unreverent and careleſſe.
  - Superſtitious.
- To a wicked end, as to
  - Charmes and Exorciſmes. Act. 19.13.
  - Wicked ſentences, which begin, *In nomine Dei. Amen.*
  - Erroneous doctrines, Jer. 23.25.

Opp. Curſing. Rom. 12.14.

Salutation,
- Neglected in due time and place.
- Abuſed to
  - Hypocriſie, where it is not ſincere and from the heart.
  - Malicious purpoſes. 2 Sam. 20.9. Matth. 26.49.

Name of Chriſt, as it is taken upon men, profaned, Gen. 6.2. which is a fault either
- Common to all wicked perſons which call themſelves Chriſtians.
- Peculiar to the Jeſuites, who under the name of Jeſus, ſerve Antichriſt.

4. As

4. As the Name of God doth signifie his Word.

This (to omit the holy and pure use of it, in the preaching and hearing thereof, of which we spake in the 2. Commandement) we are to sanctifie in our

- Hearts, by a holy
  - Meditation thereof,
  - Desire, study & care to know & practise it. Psal. 119.
- Words and writings, by applying it to those uses for which it is profitable. 2 Tim. 3. 16 to our selves, or others, for the
  - Information of the judgement, by doctrine and confutation.
  - Reforming of the life and affections by admonition, exhortation, reproofe, consolation.
- Deedes, by obeying it from our hearts. Rom. 6. 17. Luk. 11. 28. Joh. 13. 17.

5. As the Name of God signifieth his religion.

This are we to sanctifie by a conversation answerable to the Religion which we professe, Tit. 2. 11, 12, 13. Ephes. 4. 20, 21, 22, 23, 24. §. 8. 10, 11. This being the right way, Esai. 30. 21. Act. 9. 2. we are to walke in it. Mic. 4. 5. and that

- Uprightly, in respect of God. Ps. 119. 1. Gal. 2. 14. Gen. 17. 1.
- Inoffensively, in respect of men. 1 Corin. 10. 32. Heb. 13. 13. Phil. 1. 10. Act. 24. 14, 15, 16.

The

Negat. *Præc.* 3.

The Word of God is profaned in the

- Heart, when wee have neither desire to know it, nor care to keepe it.
- Words & writings, when it is abused to uses either
  - Vaine and unprofitable, as when it is read in an unknowne language, or so sung, that it cannot bee understood. Psal. 47. 7.
  - Evill, in respect of
    - Judgement, as for the
      - Confutation of the truth.
      - Confirmation of errours.
    - Manners, as to
      - Impenitency. Psal. 50. 16, 17.
      - Scoffes and jests.
      - Charmes & inchantments. Deut. 18. 11, 12.
- Deedes, when wee doe not observe it to do it, Levit. 22. 31, 32. either through
  - Neglect. Malac. 1. 12. Amos 2. 7. Prov. 30. 9.
  - Contempt, which is a kinde of blasphemy. Num. 15. 30, 31.

Thus the name of God is taken in vaine, when our conversation is not agreeable to our profession: as when men walke in respect of

- God, in hypocrisie, 2 Tim. 3. 5 pretending the profession of religion to their
  - Worldly respects. Phil. 3. 18. 19.
  - Wicked respects. Mat. 23. 14. 1 King. 21. 9. 2 Sam. 15. 6. Matt. 2. 8.
- Men, offensively: and thus the name of God is profaned by the
  - Dissolute and wicked life of carnall-gospellers. Rom. 2. 24.
  - Offences of the godly, 2 Sam. 12. 14. & those that would seeme forward professors.

6. As

6. As the Name of God signifieth his works, both of
- Creation, in respect whereof hee is called the Creator.
- Administration, in regard whereof hee is called the Governour and Judge of the world.

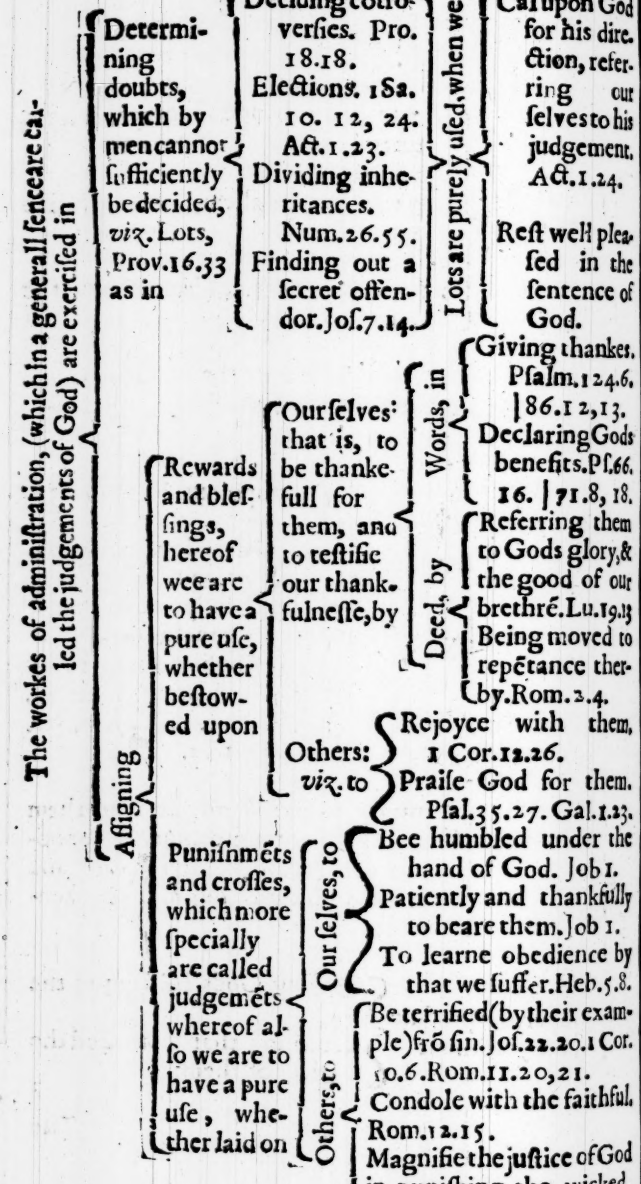
The workes of Creation or creatures, we are to sanctifie by a
- Holy Meditation and mentioning of them, to
  - Gods glory, that we
    - In them may acknowledge the wisdome, power & goodnesse of God. Rom. 1. 19, 20. Psal. 19. 1.
    - Knowing him by his works, may glorifie him as God. Rom. 1. 21.
    - Acknowledging in the the workmanship of God, may speake honourably therof. Ps. 139. 14. Ge. 1. 31.
  - Our good, that what the Scripture hath taught us in them to
    - Imitate, wee may follow. Matt. 6. 26. 28. Pro. 6, 6
    - Avoide, wee may shun. Psal. 32. 9. Jerem. 5. 8. 2 Pet. 2, 22.
- Pure use, sanctified by
  - The Word.
  - Prayer.

  } 1 Tim. 4. 5.

Opp.

Opp.
- In respect of Gods glory,
  - Not to acknowledge God by his creatures.
  - Knowing him by them, not to glorifie him as God.
  - To deprave or deride (like *Momus*) the workes of God.
- In regard of our good, to imitate that in them, which the Scriptures teach us to shun.

Opp. To the use sanctified by
- the Word, is the use
  - Without, or besides the Word, being
    - Superstitious,
      - Scrupulous. Rom. 14. 23.
      - Ascribing sanctification to them, as to holy-water, salt, candles, bels.
      - Abusing them to divination. Deut. 18. 10. Esai. 47. 13. Jer. 10. 2.
  - Contrary to the Word, abusing them as instruments unto sinne, as our bodies to fornication, our meate and drinke, to surfetting and drunkennesse.
- Prayer, the profane use, without
  - Craving Gods blessing in the use.
  - Returning thankes to God the giver of them.


The workes of administration, (which in a generall sence are called the judgements of God) are exercised in
Assigning
Determining doubts, which by men cannot sufficiently be decided, viz. Lots, Prov. 16.33 as in
Deciding cõtroversies. Pro. 18.18.
Elections. 1 Sa. 10. 12, 24. Act. 1.23.
Dividing inheritances. Num. 26.55.
Finding out a secret offendor. Jos. 7.14.
Lots are purely used, when we
Cal upon God for his direction, referring our selves to his judgement. Act. 1.24.
Rest well pleased in the sentence of God.
Rewards and blessings, hereof wee are to have a pure use, whether bestowed upon
Our selves: that is, to be thankefull for them, and to testifie our thankfulnesse, by
Words, in
Giving thankes. Psalm. 124.6. | 86.12,13.
Declaring Gods benefits. Ps. 66. 16. | 71.8, 18.
Deed, by
Referring them to Gods glory, & the good of our brethrē. Lu. 19.13
Being moved to repētance thereby. Rom. 2.4.
Others: viz. to
Rejoyce with them, 1 Cor. 12.26.
Praise God for them. Psal. 35.27. Gal. 1.23.
Punishmēts and crosses, which more specially are called judgemēts whereof also we are to have a pure use, whether laid on
Our selves, to
Bee humbled under the hand of God. Job 1.
Patiently and thankfully to beare them. Job 1.
To learne obedience by that we suffer. Heb. 5.8.
Others, to
Be terrified (by their example) frō sin. Jos. 22.20. 1 Cor. 10.6. Rom. 11.20,21.
Condole with the faithful. Rom. 12.15.
Magnifie the justice of God in punishing the wicked. Ps. 58.11,12. Judg. 5.31.

Lots abused, in
- Casting of fortunes.
- The game called Lottery.
- Those games of Dice and Cards, &c. which wholly consist in chance: for in toyes and sports wee are not to appeale to the immediate judgement of God. Prov. 16.33.

Not to be thankefull to God for his benefits.

Not to testifie our thankfulnesse: but rather to
- Assume the praise to our selves.
- Abuse Gods blessings to
  - His dishonour.
  - Harme of others.
  - Impenitencie.

To envie the graces of God in others.

Not to bee humbled under the hand of God. Jer. 5.3. Esai. 22.12,13.

To be impatient and to murmure.

To be incorrigible. Esai. 15. Jer. 2.30.

Not to bee warned by the judgements of God upon others. Dan. 5.22. but rather to bee pleased with our selves, that we are not so afflicted. Luk. 13.1,2,3.

To rejoyce at the afflictions of others. Job 31.29.

Affirm. *Prec.* 3.

Of Othes.

1. In generall.

The Name of God is to be ſanctified by a lawfull Oth.

Where conſider two things: Firſt, that we are to ſweare upon juſt occaſion. Deut. 6. 13. Pſal. 63. 11. Eſai. 45. 23.

Secondly, that we ſweare lawfully.

Duties required in a lawfull Oth, reſpect the

- Object: for we are to ſweare by the Lord alone, Eſa. 65. 16. Jer. 12. 6. Either
  - Directly.
  - Indirectly, the invocation and atteſtatiõ, referred to God, though ſomething elſe be named.
- Maner, for we are to ſweare, Jer. 4. 2. in
  - Truth, Rom. 9. 1. that is,
    - To that which is true.
    - Truly, *Ex animi ſententia.* 2 Chr. 15. 15.
  - Righteouſneſſe, promiſing by Oth lawfull things onely.
- Judgement,
  - Diſcerning the neceſſity of our Oth, in reſpect of the
    - Perſon
      - Impoſing it.
      - Not beleeving a neceſſary truth without it.
    - Thing which cannot otherwiſe be proved.
    - End, for
      - Gods glory.
      - The good of
        - our ſelves
        - Others.
  - Duly weighing the conditions and circumſtances. Gen. 24. 5. Joſh. 2. 17, 18, 19.
- End, for wee are ſo to ſweare, that
  - God may have glory by the manifeſtation, or confirmation of a neceſſary (but hidden) truth, which otherwiſe could not be demonſtrated. Joſh. 7. 19.
  - Our neighbour may be ſatisfied, controverſies may be ended. Heb. 6. 16.
  - Our own innocency cleered. Exod. 22. 11. and our duty diſcharged. 1 King. 8. 31.

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  - Our neighbour may be ſatisfied, controverſies may be ended. Heb. 6. 16.
  - Our own innocency cleered. Exod. 21. 11. and our duty diſcharged. 1 King. 8. 31.

To refuſe altogether to ſweare, with the Anabaptiſts.
To ſweare unlawfully.

To ſweare by any thing beſides God, Jer. 5.7. Zeph. 1.5. uſing Othes
- Ridiculous: as By-Lakin, &c.
- Phariſaicall, by creatures, as Light, Fire, &c.
- Popiſh, as by
  - Saints: *Mary*, *John*, &c.
  - Idols, as
    - Maſſe
    - Rood
    - } Amos 8.14
- Heatheniſh, by the gods of the Gentiles, 1 King. 19.2. *Mehercule*, *Medius Fidius*, *&c.*
- Blaſphemous, as by all the parts and members of Chriſt.

Opp. To ſweare
- To that which is falſe, Levit. 19.12.
- Falſly, with a mind to deceive. Pſal. 24.4.

To ſweare to an unlawfull thing which either
- Is apparently unlawfull at the time of the Oth. 1 Sam. 25.21, 32. | 28.10.
- Afterwards prooveth to bee unlawfull. Mark. 6.23, 25.

Opp. To ſweare
- Without neceſſity, as they uſe to doe, who ſweare ordinarily and commonmonly: this is to pollute the Name of God, and to make that common, which he hath ſanctified and extolled above all things. Mat. 5.37. Jam. 5.12. Eccluſ. 23.8.
- Raſhly and unadviſedly. Levit. 5. 4. 1 Sam. 14. 39, 44. as thoſe which ſweare in heat and choler.

Opp. To ſweare to
- No end, vainely, and through a fooliſh cuſtome, without regard of Gods glory, or good of their brethren, or diſcharge of their duty.
- An ill end, as
  - For a bravery, that they may glory in their ſhame, and garniſh their ſpeech with the pollution of Gods Name.
  - To falſifie the truth, and to win credit to a falſhood.

3. In ſpeciall.

There are two diſtinctions of Othes.

1. An Oth is either
- Aſſertory, wherein ſome truth is avouched, & that, if it be
  - Certaine and knowne, ſimply that it is ſo.
  - Suppoſed, according to our opinion, that we think ſo.
- Promiſſory, whereby we truly promiſe ſome lawfull thing which is in our power, calling upon God not onely as our witneſſe and Judge, but alſo as our ſurety, that wee will performe it. Here foure things are required.
  1. That the thing be lawfull.
  2. That it is, and will be in our power.
  3. That wee have a true and unfained purpoſe to performe it.
  4. That wee doe indeed performe it, Nu. 30. 2. though to our owne hinderance. Pſa. 15. 4.

2. An Oth is either
- Publike.
- Private.

Negat. *Prac.* 3.

Opp. To avouch that to be { True, which we know to be false. / Certaine, which wee know not to bee true.

Opp. To promise by Oth that which {

1. Is not lawfull, which is to sinne with an high hand, and with a desperate resolution to doe ill.

2. Is not in our power, which either { Appeareth so at the first; and so cannot bee promised by Oth, without extreme profanesse. / Proveth so afterwards; and therefore cannot be promised simply, without great rashnesse.

3. Wee doe not meane to performe: which is to sweare deceitfully. Psal. 24. 4.

4. Which we doe not performe, being a thing lawfull, and in our owne power; and this properly is called Perjurie.

But if it be { Impossible, our Oth doth not binde us. / Unlawfull, wee are bound to break it: otherwise we adde sinne to a sinne.

In publike Oths, consider the duty of him that
- Imposeth it, *viz.* that he so impose it, as that the Oth may bee taken in
  - Truth.
  - Judgement.
  - Righteousnesse.
- Deposeth: that the consideration of the publike place or seat of judgement, make him the more reverently and circumspectly performe the generall duties, both in Oathes
  - Assertory.
  - Promissory.

A private Oth may be taken only upon necessity. Matt. 5.37. for what is redundant, above yea or nay, in our ordinarie talke or communication, is of evill: and consequently private Oathes must be rare and geason.

To Promissory Oathes we are to referre Vowes, which are Promissory Oathes, made to God voluntarily concerning the performance of some certaine thing which may bee acceptable to God either for the confirmation of our faith in Prayer, or for the strengthening of our resolution in the performance of some good thing which wee purpose.

Duties required in Vowes, belong either to the
- Making of them. Ps. 76. 11. Esa. 19. 21.
- Performing

Those which belong to the making of a vow, concerne the
- Object, which is God alone, Psal. 76. 11.
- Manner. A.
- End. B.

Opp.

Opp. To impose an Oth,
- When it is not necessary.
- Upon men of no credit, who make no conscience of an Oth.
- In matters of no moment.
- Tumultuously and in haste.
- Injuriously, especially in a capitall cause, to make the party accuse himselfe.
- Against his conscience, when he knoweth that it
  - Is false.
  - Will not be performed.

Opp. To depose in an Oth,
- Assertory, contrary to conscience, for
  - Malice.
  - Favour.
  - Hire.

  1 King. 21. 13. Mark. 14. 56.
- Promissory, contrary to a mans purpose: as when being chosen to publike places, or admitted into societies, men take Othes, onely because it is the custome and manner that they should sweare, not because they meane to keepe their Oth.

To sweare in our communication,
- Without necessity,
  - Rashly.
  - Profanely. Jer. 23.10.
- Ordinarily and commonly.

The Papists vow to Saints, both
- Themselves: as to *Augustine, Francis, Dominick, &c.* as the Nazarites were wont to vow themselves to God. Numb. 6.
- Other things; as oblations, and Pilgrimages, &c.

Those

Affirm. *Præc.* 3.

- A. Manner, for it must be made in
  - Truth, and therfore must be { Sincere. 2 Chro. 15. 15. / Voluntary. Deut. 23. 23.
  - Righteousnesse, both in respect of the
    - Person vowing that either hee { Be his owne man. / Have the consent of his governour. Numb. 30.
    - Thing vowed, that it be lawfull and acceptable to God: as
      - Things good and commanded: of such, Vowes are made { Absolutely, which are renewings of our Vow in Baptisme. / With restraint of circumstances: as to give so much almes weekely; or to pray so oft daily, &c.
      - The use, or forbearance of things indifferent, as we have found the same profitable or hurtfull to us.
  - Judgement, so as the party cleerely discerne it to be a thing, 1. Lawfull and acceptable unto God: 2. In our power, either naturally, or by the assistance of Gods grace promised to us: 3. Profitable.
- B. End of the
  - Vow, which is, to confirme our { Faith in Prayer. 1 Sam. 1. 11. / Resolution in good things.
  - Thing vowed, which must bee referred to the
    - Glory of God, as Vowes Eucharisticall, sacrifices of praise, gifts to be bestowed to godly uses. Ps. 66. 13, 14. | 61. 8. | 132. 2, 5. Levit. 27. 16. Gen. 28. 20, 21.
    - Good of our brethren: as Vowes of charity and mercy towards the poore.
    - Our profit: as the Vowes of
      - Repentance, as of
        - Sobrietie, of fasting and abstinence.
        - Amending our lives, in
          - Humbling our soules. Num. 30. 14.
          - Forsaking our sinnes, with the occasions thereof.
          - Stirring up our selves to the performance of our duties.

Opp. Vowes { Hypocriticall: when men doe not truly purpose to performe them: such as hypocrites make in the time of adversity, to deceive God. Psal. 78.36.
Forced: as of some young persons, which against their will are thrust into Monasteries, and made to vow single life.

The Vowes of children entring into a Monasterie, against the will of their parents, are held firme among Papists: as Mat. 15.5,6.

Opp. To vow things either { Simply evill. } Such are Monasticall Vowes.
{ Evill to us. }

Opp. To vow that which either is not, or we know it not to be { Lawfull and acceptable to God. Deut. 23.18. as the Vow of voluntary poverty.
In our owne power: as the Vow of single life, in them that have not the gift of continencie.
Profitable, as going on pilgrimages, &c.

Vowes therefore indefinitely conceived, (as that of *Jephthe*, Judg. 11.31.) are unlawfull, because we know not whether they will be lawfull, in our power, or profitable.

Opp. To vow with the Papists, such things as serve neither for the { Glory of God, but { To superstitious and idolatrous ends.
{ For their owne glory, with opinion of merit.
Profit of their neighbor, but contrary thereto, as the Vow of { Monasticall obedience, making them renounce all duty to parents, and service to their countrey.
{ Voluntary povertie, making them drones, &c.
Good of themselves, as the Vow of continencie, from whence all the uncleanneſſe and incontinencie of the Popish Clergie proceedeth.

As

As touching the performance of Vowes, the Scripture requireth that we should performe them, or else we commit a sinne, as bad, or worse than Perjury, Numb. 30.3. & that without { Delay. Eccles. 5.3,4 Deut. 23.21. / Diminution. Num. 30.3. Deut. 23.23.

Provided alwayes, that the thing vowed bee { Lawfull. / In our power. } { Otherwise wee have sinned in vowing, but wee are not bound to the performance.

Nothing doth bind the conscience, which is against the Word of God.

Vowes are of 2. sorts: some { Common to all Christians, as the Vow in Baptisme, whereby we consecrated our selves to God, and is more carefully to be performed. / Proper to severall men, and it is either a { Renewing of the common Vow, which is needfull to bee done, when men come to yeeres of discretion. / New vow, cõcerning { Certaine things commanded, with limitation of circumstances. / Things indifferent, to bee used or refused, as wee have found them by experience to bee profitable or hurtfull for us.

Not

Not to performe lawfull Vowes, being in our power. To uſe delay, which argueth unwillingneſſe.

To performe it by the halves, which argueth doubling, as in *Ananias* and *Saphyra*. Act. 5.

To thinke our ſelves bound to performe unlawfull or unpoſſible Vowes. Judg. 11. 35, 39.

To pretend we cannot performe the Vow of Baptiſme, and ſuch like lawfull Vowes, when we will not.

Not to performe the Vow of Baptiſme, or thoſe whereby it is renewed.

Or any other lawfull or profitable Vow, which is in our power to performe, if we will.

The

Affirm. *Præc.* 4.

The fourth Commandement.

The Affirmative part,

Commanding us to remember the Sabbath to sanctifie it. Esai. 56.2.

Whence two things are to be considered { 1. That we must sanctifie the Sabbath. 2. That we must be mindfull and carefull of it to sanctifie it.

To the sanctification of the Sabbath two things are required, *viz.* { Rest, which is signified in the word Sabbath. The sanctifying of that rest.

The rest which is required, is partly { Outward, from bodily labors, and worldly businesse. Vers. 9. 10. Inward, from the servile workes of sinne.

Of the outward Rest, three things to be considered:

1. Why it is required, *viz.* as a remedy against distraction.

2. From what workes, *viz.* works of our owne, & servile works, as { Buying and selling. Neh. 13. 15. Carrying of burthens. Jer. 17. 22. Journeyes. Exod. 16. 29. &c.

3. How farre forth works are forbidden: *viz.*

Not as they are referred either to the means, or works of sanctificatiō. To the { As they are meanes of distraction, and hinderances of the entire sanctification of the Sabbath.

Meanes, as the { Labours of the Ministers, in and about their Ministerie. Matth. 12. 5.

Travell of the people to the places of Gods worship. 2 King. 4. 23.

Workes, as the duties of mercy and charity: as to heale the sicke; to helpe a woman in travell, &c. Matth. 12. 7, 12. Hos. 6. 6.

Not as they are works of necessity. Matt. 12. 1. to 19. Of necessity I say, { Present, so as they could not have beene done before, nor may be done afterwards. Sanctified, not contracted, throgh our own negligence.

The

The Negative part,

Forbidding the profanation of the Sabbath.

Opp. The
- Extremes, in
  - Exceſſe: a Jewiſh and ſuperſtitious obſervation of the outward reſt, preferring it before either the meanes, or workes of ſanctification, Mat. 12.1,2. Mark. 3.2. Luk. 13.14. Joh. 9.14,16. 1 Mac. 2.38.
  - Defect: the neglect of the outward reſt, following of bodily labours and worldly buſineſſe. Exod. 34.21 | 31.13,14.
- Abuſe of reſt, to
  - Idleneſſe: when reſt is not uſed as a meanes, but men reſt in it as the end; which is worſe than bodily labour. *Sabbathum Aſinorum.*
  - Vanity, in profane ſports and paſtimes, which more diſtract, and more hinder our workes than honeſt labours. Eſai. 58.13. *Sabbathum Vituli.* Exod. 32.6,18,19.
  - Sinne, as to gluttony, drunkenneſſe, whoredome, &c. *Sabbathum Satanæ.*

By

Affirm. *Præc.4.*

By neceſſity therfore are excuſed, the neceſſary
- Labour in proviſion of food.
- Tending of cattell, Matth.12.11.
- Labours of Mariners, being before the Sabbath on the ſea.
- Fight for defence of our country. 1 Mac.2.41.
- Labors of ſervants, and ſubjects, enjoyned by their maſters, and Magiſtrates, &c. The Sabbath was made for man. Mark.2.27.

The inward and ſpirituall reſt from ſinne. For as we are to reſt from ſinne every day (that in this life we may begin our eternall Sabbath. Heb. 4. 9, 10.) ſo eſpecially on the Sabbath. Eſai. 56.2. | 58.13.

Theſe workes are chiefly forbidden as being eſpecially
- Servile workes, whereby men ſerve the devill.
- Our owne workes.

Now followeth the ſanctification of the Reſt, by
- Uſing the meanes
- Doing the works

} of ſanctification.

The Sabbath is to be ſanctified, both
- Publikely.
- Privately.

The publike ſanctification conſiſteth in

Uſing the meanes of ſanctification in the worſhip of God. Where we are to conſider the duty of the

Miniſters, who are to bee the chiefe actors in the publik ſanctification of the Sabbath: their duty is to
- Call upon God in behalfe of the people.
- Reade and preach the Word.
- Adminiſter the Sacraments at convenient times, and as occaſion is offered.

People,
- To vouchſafe their preſence in the aſſembly, Levit. 19. 30, 67. | 23.2.
  - Cōming duly.
  - Staying to the end.
- Being preſent, to behave themſelves religiouſly and uprightly (as hath been ſhewed in the ſecond Cōmandement) in
  - Hearing the Word.
  - Calling on the Name of God.
  - The uſe of the Sacraments.

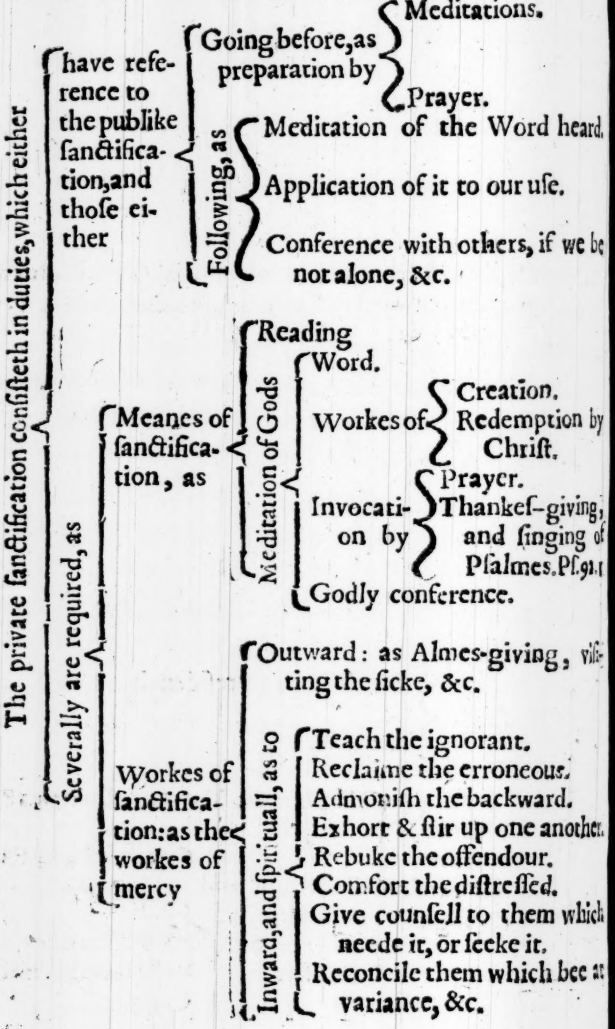
Doing the works of ſanctification: as namely, in collections for the poore. 1 Cor. 16.2.

Opp.

Opp. Not to rest from sinne, which maketh the observation of the outward rest, odious unto God. Esai.1.13, 14,15. Amos 5.21.

Opp. In the
- Ministers,
  - Careleſſe Non-reſidencie.
  - Idleneſſe.
- People,
  - Abſence, upon no juſt cauſe through
    - Negligence. Mat.22.5.Luk.14.18, 19,20.
    - Contempt and obſtinacie, as in Recuſants, whether
      - Hereticks, as Papiſts,&c.
      - Schiſmatickes, as Browniſts. Heb. 10.25.
  - Departure without any neceſſary cauſe.
  - Irreligious and hypocriticall behaviour in the worſhip of God.

The Sabbath is also to be sanctified privately.



To

Negat. *Præc. 4.*

To neglect the private sanctification of the Sabbath, mis-spending the time in
- Worldly affaires.
- Idleneſſe.
- Vanity.
- Sinne, &c.

2. We are to remember, or (as Deut. 5. 12.) to observe the Sabbath that we may sanctifie it.

Where are duties required, both
- Before: so to cast our businesse before-hand, and so to dispose of our affaires and journeyes, &c. that on the Sabbath wee shall not neede to bee distracted with bodily labours, or worldly businesse.
- On the Sabbath, studiously to observe it, that is, both
  - Seriously and soundly, as the words import.
  - Willingly and with delight. Esa. 58. 13.

To the weekely Sabbath, we are to adde al other Sabbaths, lawfully ordained by the Church; all which are to be consecrated as Sabbaths to the Lord, whether they bee
- Ordinary and Anniversary, such as
  - were the feast of
    - Purim. Hest. 3. 7. | 9. 21.
    - The Dedication. 1 Macc. 4. 59. Joh. 10. 22.
  - Are the feasts of Christs Nativitie, Resurrection, Ascension, and Pentecost.
- Extraordinary, which are Sabbaths of
  - Joy and Thankesgiving. Neh. 8. 9, 10.
  - Humiliation. Joel 1. 14. | 2. 15. 2 Chr. 20. 3.

Opp.

Opp. To be mindefull of the Sabbath to profane it: as thoſe who having any extraordinary buſineſſe, will not beſtow any part of the weeke upon it, but will reſerve it for the Sabbath; and make bold with God to borrow part of his Day, &c.

To obſerve the Sabbath for faſhion ſake, keeping the outward Reſt onely, putting on gay clothes, and doing nothing.

To be weary of the Sabbath, and to wiſh it were gone. Amos 8.5.

The not obſerving of Sabbaths lawfully ordained by the Church, either through { Neglect. / Contempt.

The miſ-ſpending of them, (which fault is common, eſpecially in the Feaſt of Chriſts Nativity) to vanity and ſinne.

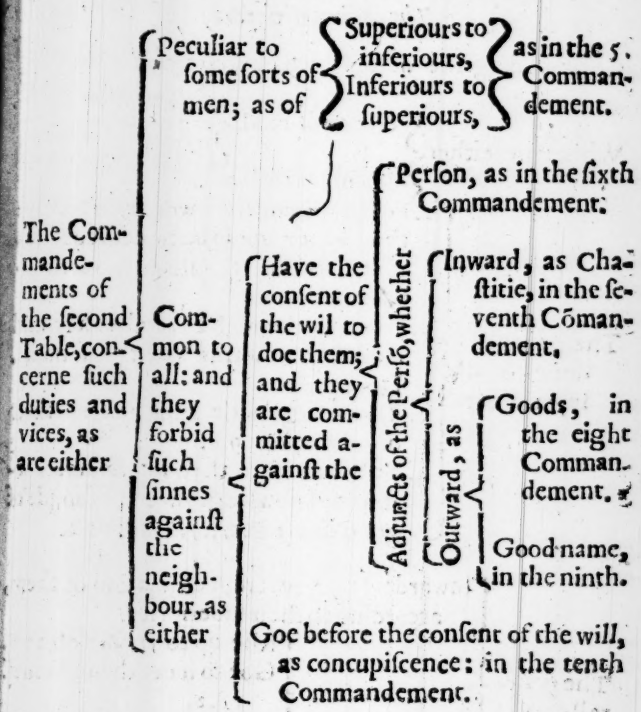
The ſumme of the ſecond Table.

Thou ſhalt love thy neighbour as thy ſelfe. Levit. 19. 18. Matt. 22. 39. Rom. 13. 8, 9.

In which words we are to conſider the

- Dutie, which is love. 1 Cor. 13. 1. Joh. 4. 20. 21. | 3. 14. and this love muſt bee
  - Unfained. Rom. 12. 9. 2 Cor. 6. 6. 1 Joh. 3. 18.
  - Fervent. 1 Pet. 4. 8.
  - } 1 Pet. 1. 22.
- Object, thy neighbour, whereby is meant, every one that is neere unto us, not onely in friendſhip, as the Phariſes imagined, Matth. 5. 43. or in place and dwelling, as the word is commonly uſed: but alſo in nature, as every man is, being made of the ſame bloud, Act. 17. 26. the ſame fleſh, Eſai. 58. 7. after the ſame image of God. Gen. 9. 6. Howbeit of this love there are degrees, Gal. 6. 10. 1 Tim. 5. 8. Gen. 2. 24.
- Manner, as thy ſelfe, Mat. 7. 12. that is, as thou oughteſt to love thy ſelfe, in regard both of the love
  - Naturall, whereby thou deſireſt thine own good and ſafety, as the preſervation of thy
    - Life, and health.
    - Wives chaſtitie.
    - Goods.
    - Good name, &c.
  - Spirituall, wherby thou deſireſt and ſeekeſt the ſalvation of thy ſoule, and the meanes thereof.

The diuision of the second Table.



Affirm. *Prac. 5.*

The fifth Commandement.

The Affirmative part,

Commanding the duties of superiours and inferiours.

Which are either { Generall to all { Superiours. / Inferiours. } / Peculiar to some. }

The generall duties of all superiours:
1. To shew themselves worthy of honour: that as they would be honoured as Parents, so they should behave themselves as Parents.
2. To carry themselves moderately and modestly towards their inferiours, Deut. 17. 20.
3. To shew gravitie answerable to their dignitie. Job. 29. 8.
4. To goe before their inferiours according to knowledge, in the example of good life. 1 Pet. 3. 7. Psal. 101. 2.

The generall duty of all inferiours, is, to honour their superiours: and this honor is partly
- Inward: *viz.* a reverent estimation of them, according to their superiority.
- Outward, of the
  - Signe, according to the manner of the countrey, as to
    - Rise up to them. Job 29. 8.
    - Goe to meet them. Genes. 18. 2.
    - Bow the knee, and put off the hat. Gen. 18. 2.
    - Stand before them. Job 29. 8. Gen. 18. 8.
    - Give them the precedence. 1 King. 2. 19.
    - Be silent when they speak. Job 29. 9, 10.
    - Use words of reverence. 1 Pet. 3. 6. Genes. 31. 35. 42. 10. 1 Sam. 1. 15.
  - Deed, to minister unto them as just occasion is offered. Genes. 18. 4, 5. &c. Mat. 8. 9.

The

N

Fo

Ord. To

Op

The Negative part,

Forbidding the offences of { Superiours. / Inferiours.

Opp. To { Shew themselves unworthy of honour. / Carry themselves { Insolently towards their inferiours. / Lightly, / Dissolutely, } before them.

Opp. To { Despise superiours. / Behave our selves towards them { Unreverently. / Undutifully.

Speciall

Speciall duties.

Superiors are such as have any pre-eminence above us, whether it bee in
- Excellencie only, & that in respect of gifts they have
  - Received as all our betters, whether in gifts
    - Inward, as of the minde.
    - Outward, as
      - Age, as the Ancient, Prov. 16. 31.
      - Degree, by reason of
        - Birth, as Noblemen and Gentlemen.
        - Wealth.
  - Bestowed on us, as our benefactors.
- Authority also, as our Governours.

Of superiours, in gifts received of God, as our betters (which signification in our modesty is to be extended to those who are our superiors, or equals in any gifts, though (perhaps) inferiours in others, Phil. 2. 3. Rom. 12. 10.) And first, of superiors in the gifts of the minde: as learning, Arts, wisdome, vertue, &c. their duty is.
- In humilitie to acknowledge their gifts to be committed unto them as talents, whereof they are to give a strict account.
- Willingly to expose them to the
  - Glorie of God. Matt. 25.
  - Good of others. 1 Cor. 12. 7.

The duties of inferiours toward their superiours, in the gifts of the minde, *viz.* to
- Acknowledge ingenuously the gifts of God where they are, and in that degree wherein they are, to praise God for them, &c.
- Reverence the party in whom they are.
- Seeke unto him to be profited thereby, as our need shall require.

Opp.

Opp. To { Be lifted up in heart above others, forgetting our account. / Abuse / Bury } the gifts of God.

Opp. To { Deny, extenuate or deprave the good gifts of God in others. Mark. 6. 3. / Disdaine to make use of them, lest they should seeme to acknowledge their owne want, or the excellencie of the other.

The

The duties of the Ancient, or superiour in age, *viz.*
- To be sober and grave. Tit. 2. 2.
- By their wisedome and experience to advise and instruct the younger. Tit. 2. 4.
- To be patternes and precedents of good things to the younger sort. Pro. 16. 31.

The duties of the younger sort towards the Ancient: to
- Reverence them as Fathers. 1 Tim. 5. 1. Levit. 19. 32. Job 32. 4, 6, 7.
- Ascribe experience and wisedome to their yeeres. Job 12. 12. | 32. 7. to hearken to their counsell.
- Imitate their good example.

The duties of the
- Wealthy, to use their riches as instruments of bountie and liberality, for the
  - Publike use of the
    - Church.
    - Commonwealth.
  - Private good of others.
- Noble, to use their nobilitie and gentry as instruments of magnanimitie and munificence, and their power as a refuge and protection of the innocent and helpelesse.

The duties of those that bee inferiour to them in outward estate, to
- Esteeme of them as their superiours, in respect of that high or better estate wherein God hath placed them:
- Reverence them as they are, or may bee the instruments of God for the good of others, either in private, or publike. 1 Sam. 25. 8.

Opp.

Negat. *Præc.5.*

Opp. { To bee light or lewdly given.
To bee { Counsellers / Precedents } of evill.

Opp. To { Despise the aged. Esai. 3.5.
Contemne their counsell. 1 King. 12.8.
Neglect their good example.

Opp. To abuse their { Wealth, to niggardlinesse.
Power, to oppression, &c.

Opp. To { Disdaine the wealthy, as unworthy of their wealth.
Presume against the honorable. Esai. 5.3.

Supe-

- Superiors, as benefactors, Act. 20.35. Job 29.16. their duty in respect of the
  - Act of giving, to doe it
    - Cheerefully, 2 Cor. 9.7.
    - Freely, Luk. 6.33,34,35.
    - Quickly, Prov. 3.28.
    - Discreetly, and with choice, that Christ may take it as done to him. Mat. 25.40.
  - Gift bestowed, holily to dissemble it, rather than to cast it in the parties teeth, following therein the Lord. Jam. 1.5.
- Duties towards the benefactors, both
  - Inward: thankfulnesse, in
    - Acknowledging him the instrument of God for our good.
    - Esteeming as highly of the benefit after it is received, as before.
    - Making the best of the benefit, in respect of the gift it selfe, and of the minde of the giver.
  - Outward: testification of our thankfulnesse in
    - Word by thankesgiving. Rom. 16.4.
    - Deede, by
      - Requitall, if wee be able.
      - Prayer, to God for them. 2 Tim. 1.16.

Opp.

Opp. To
- Bestow a benefit
  - Grudgingly, and with ill will. 2 Cor. 9.7.
  - Seeking his owne profit therein.
  - With delay: *Qui serò dat, diu noluit:* Hee that is long in giving, was long unwilling.
  - Without choyce, so as hee may seeme rather to cast away a benefit, than rightly to bestow it.
- Exprobrate the benefit bestowed.

Opp. Unthankfulnesse, in
- Not acknowledging the benefit.
- Esteeming light of it, after it is received.
- Extenuating or depraving it.
- Forgetting it.
- Not recompensing it either with
  - The like, when we are able.
  - Prayer.
- Requiting ill for good. Prov. 17. 13.

Of superiours in authority: who are not only preferred before us as our betters; but also set over us as our Governours, in that societie wherein we live.

The duties of Governours in generall: to
- Governe their inferiours in the Lord,
  - Containing them in the duties of Pietie and Justice. 1 Tim. 2.2.
  - Seeking not themselves, but the
    - Glory of God. Ro. 13. 4, 6. 2 Chro. 19. 6.
    - Good of the inferiours. Rom. 13. 4.
- Correct offendors, according to the quality of their offence: wherein they are to use
  - Discretion, to discerne of
    - The cause.
    - The disposition of the offendour.
      - Their owne affection, that they do not proceede to correction, throgh
        - Colet and hastinesse: but in judgement, seeking the good of the
          - Party, if hee bee corrigible.
          - Societie that the
            - Evil may be taken away.
            - Judgement of GOD may be: prevented.
            - Rest may feare.
        - Hatred of the person
  - Moderation, that neither they be too
    - Remisse and indulgent.
    - Severe or cruell.

The generall duties of inferiors towards their governours, besides reverence, are, to
- Bee in awe of them. Levit. 19. 3. Ephes. 5. 33. 6. 5.
- Obey them, though evill, but not unto evill. Eph. 6. 1, 2. Col. 3. 22, 23, 24. 1 Pet. 2. 13. 18.
- Submit themselves to their corrections. Gen. 16. 6, 9. 1 Pet. 2, 19, 20.
- Testifie their love and thankfulnesse to them by their service, or goods, as their necessity shall require. Matth. 15. 4, 5.

Opp.

Opp.
- Contempt of Governors, and the fruit thereof, which is mocking. Prov. 30. 17. Jude, vers. 8.
- Disobedience to their lawfull Commandements. Rom. 13. 2.
- Refusing of correction, and resisting of their power. Prov. 15. 10, 32.
- To be wanting to them in their need. Matth. 15. 6.

Speciall duties:

Governors are distinguished according to the societies wherin they govern, *viz.* in the { Family. / Schooles & Universities. / Church. / Commonwealth. } Here therfore are commanded duties { Oeconomical. / Scholastical & Academicall. / Ecclesiasticall. / Politicall. }

Oeconomicall:

Duties of superiours and inferiours in the family: of whom there are three combinations, *viz.* the { Husband and wife. / Parents & children. / Masters & servants. }

The mutuall duties of man and wife, are either

Common to them both, as conjugall

Love, whereby (they being united into one flesh) doe love one another above all others. Gen. 2. 24. Ephes. 5. 27, 28, 29. and one anothers kindred, as their owne.

Communication of their { Bodies, by { Mutuall benevolence, performed by the one to the other. 1 Cor. 7. 2, 3, 4, 5. Prov. 5. 18, 19. / Conjugall fidelity, either of them keeping themselves proper to the other. Mal. 2. 15. Pro. 2. 17 } } Both which require cohabitation and dwelling together. 1 Pet. 3. 7. 1 Cor. 7. 10.

Goods, labours, endevours, and mutuall helpe, for the mutuall good and comfort one of another. Gen. 2. 18.

A. See Peculiar.

Opp.

Opp.

- Want of love, discord and dissention.
- Mutuall benevolence denyed, the one refusing the others bed.
- The bond of Marriage broken by adultery.
- Goods and helpes not communicated.
- Separation of the one from the other, without just and necessary cause.

A. Peculiar to either: as the duties of the

- Husband, to behave himselfe as a head to the body. 1 Cor. 11. 3. Eph. 5. 23. in
  - Guiding, directing, instructing his wife according to knowledge. 1 Pet. 3.7. 1 Cor. 14.35.
  - Protecting her according to his power. Ruth. 3.9.
  - Cherishing her as the more tender part of himselfe. Ephes. 5.23,25,33.
  - Providing things needfull, according to his abilitie; and communicating his goods to her, &c.
  - Governing her by an amiable government, and giving honor to her as the weaker vessell. 1 Pet. 3.7. Gen. 26.8.
- Wife, to
  - Acknowledge her husband, to bee her head and Lord: to reverence him, and to feare him. 1 Pet. 3.6. Ephes. 5.33. Gen. 20.16. 24.65.
  - Bee subject and obedient unto him, as to the Lord. Col. 3.18. 1 Pet. 3.16. Eph. 5.22.24. 1 Cor. 14.34.
  - Be amiable and gracious, seeking in all lawfull things, to please him. 1 Pet. 3.4.
  - Cherish her husband as the better part of her selfe. Tit. 2.4.
  - Bee his assistant and helper in governing the house, and performing the duties of a good huswife. Prov. 31.10,11,12. &c. 1 Tim. 5.14.
  - Be a good house-keeper. Tit. 2.5.

Oppo-

Opp.
- To bee his wives underling, contrary to the order of nature, and ordinance of God. Gen. 3.16. 1 Cor. 11. 3.7,8,9. Ephes. 5.23. 1 Tim. 2.12,13,14.
- To betray his wives chastitie.
- To hate, or to strike her, which is his owne flesh. Ephes. 5.29.
- To deny things needfull unto her, being in his power.
- To be too
  - Uxorious, fondly doting upon his wife. 1 King. 11.4.
  - Imperious and rigorous towards her. Col. 3.19.

Opp.
- Not to reverence her husband as her head. 2 Sam. 6. 16,20.
- To usurpe dominion over him. 1 Tim. 2.12.
- To be of an unquiet and provoking spirit. Prov. 21. 9.19.
- Not to cherish her husband.
- Not to bee an helper, but a crosse to her husband. Prov. 12.4.
- To play the ill housewife either
  - Idle at home.
  - Gadding abroad. Prov. 7.11,12.

Hitherto of the mutuall duties of man and wife: now follow their duties towards their family, in respect whereof they are governors, either as
- Parents, over their children.
- Master and Mistresse over their servants.

The duties of ŷ housholders towards those of their household in generall, are to
- Rule them in the Lord, keeping them in godly obedience, 1 Tim. 3. 4. by domestical
  - Instruction, both by
    - Doctrine, respecting
      - The publike ministerie, which they must
        - Teach them to use aright, by
          - Preparing them.
          - Examining them.
        - Cause them to frequent. Exod. 20. 10
      - Private catechizing. Deu. 6. 6, 7. 2 Tim. 3. 15. Gen. 18. 19.
    - Example, going before them in exercises of religion, and in the practice of Christian duties. Job 1. 5. Josh. 24. 15.
  - Discipline, using correction towards them, either
    - Verball, as moderate threatnings and reproofes.
    - Reall, as stripes, &c.
- Provide necessaries for them: as food, raiment, rest, and recreation. 1 Tim. 5. 8. Prov. 31. 15, 21. Gen. 30. 30.

Duties of Parents towards their children, viz. a fatherly and motherly
- Love of thē, which is called *Storgè*. Ps. 103. 13. 2 Sam. 18. 33.
- Care of them.

And both in respect of their life
- A. Spirituall.
- Naturall, as to
  - Nourish & bring them up. 1 Tim. 5. 10.
  - Traine thē up to some honest calling whereto they are apt by inclination, and by gifts.
  - Direct them in matters of moment, & namely, in contracting marriage, Gen. 24. 1, 2. 1 Cor. 7. 36, 37.
  - Provide and lay up for them, as God shal give meanes. 2 Cor. 12. 14.

Opp.

Opp.
- To bee without naturall affection. Rom. 1. 31. 2 Tim. 3. 3.
- To traine them up in idleneſſe or vanity.
- To neglect their children, neither providing for them by
  - Education in ſome honeſt calling.
  - Laying up for them.

A. In respect of their life spirituall: *viz.*

1. As they bring them into the covenant of Grace, so to procure unto them the Sacrament of the Covenant. Gen.17.23. Exod. 4.25,26. Luk.1.59,60.

2. To bring thē up in the feare of God. Ep.6.4. — Instructing them carefully, Deut.11.19. Pro.22.6. Chastising them moderately, Prov.19.18. | 13.24. | 22.15. | 23.13,14.

3. To pray for them, and to blesse them.

Duties of Children towards their parents, *viz.* to

- Be answerable to them in love.
- Reverence them highly, though their estate bee meane. Gen.31.35. Matth.21.30. Mal.1.6.
- Stand in awe of them. Levit.19.3.
- Obey them in the Lord. Ephes. 6.1. Col.3. 20. Prov. 23.22. Luk.2.51.
- Shew themselves thankfull to their parents, by helping them with their — Goods. Matt.15.4,5,6. 1 Tim.5.4. Gen.47.12. Service. Luk.15.29.
- Submit themselves to their parents — Instruction. Prov.1.8. | 22.19. 4.4. Correction. Heb.12.7. 9. and 5.8.
- Be content to bee ruled and directed by their parents in matters of importance, as of mariage. Ge.28.1,2,7
- Preserve their parents goods.
- Love and reverence those which bee neere and deare to their parents, for their sakes.

Hitherto are to be referred the duties (Hest.2. 7,20.) of

- Tutors & guardians, towards their pupils: whose parents as they succeede in government, so they must succeed them in fatherly love and care.
- Pupils, who are to behave themselves to their guardians, as dutifull children to their parents.

Opp.

Negat.
- To take care for the bodies of their children, but not for their soules. Ecclus. 16. 1, 2, 3.
- Using no instruction.
- In chastising, either too
  - Remisse & indulgent. Prov. 29. 15. 1 King. 1, 6.
  - Cruell. Col. 3. 21. Eph. 6. 4.
- Not praying for them.

Affir.
- Not to love, but to
  - Hate thy parents.
  - Revile or curse them. Levit. 20. 9. Proverb. 20. 20.
  - Strike them. Exod. 21. 19.
- To be ashamed of thy parents, because of their meanesse.
- To contemne and despise them. Deut. 27. 17. Prov. 15. 20. | 30. 17.
- To scorne and deride them. Gen. 9. 22, 24.
- To be disobedient towards them. Deut. 21. 18. Rom. 1. 30. 2 Tim. 3. 2. 1 Sam. 2. 25.
- To be unkinde and unthankfull towards them, in not
  - Relieving their want with our store.
  - Helping them with our service.
- To refuse or despise
  - Instruction.
  - Correction.

  Pro. 5. 12, 13. | 15. 5. | 10. 32.
- To marry against thy parents good will, thou being under their governement. Gen. 26. 34.
- To diminish thy parents goods, and to miss-spend them. Prov. 28. 24. Deut. 21. 20.
- To be vnkinde, or without naturall affection towards thy kindred.

- Duties of Masters towards their servants, besides the generall, which here are to bee applied: for they are to use towards their servants, 1 Pet. 2.18.
  - Equity and moderation, Colos. 4.1. Job 31. 13. in their
    - Commandements, which must bee
      - Lawfull.
      - Possible to them. Genes. 24.8.
      - Profitable. 1 Chro. 11.17.
      - Proportionable to their abilitie.
      - On the Sabbath, necessary.
    - Government, using them as
      - Children, thou sustaining the place of a father to them. 2 King. 5.13.
      - Brethren in Christ. Philem. 16.
      - Fellow-servants of our Master in heaven. Eph. 6.9. Col. 4.1.
  - Bounty, to be good to them, they deserving not ill, both
    - Whiles they remaine, to suffer them to thrive under us. Deut. 25.4.
    - At their departure with our liking, to preferre them, or reward them as we may. Deut. 15.13, 14. Prov. 17.2.
    - After they are honestly departed, to esteeme them as our poore friends.

Opp.

Opp. To bee

- Perverse. 1 Pet. 2.18. Gen. 16.6
  - Commanding things.
    - Unlawfull.
    - Unprofitable.
    - Above their power.
    - On the Sabbath, unnecessary.
  - Tyrannizing over them. Exod. 5. 7,16. Ephes. 6.9.
- Too remisse or indulgent towards them, suffering them to live in idlenesse, not correcting them. Prov. 29. 19, 21.
- Hard towards them. Deut. 24. 14, 15.

&c. Duties

Duties of servants, partly
- Common as to
  - Love their masters: from which love will arise a
    - Tender care of their masters
      - Credit.
      - Welfare.
    - Love to their Masters children.
  - Reverence and honour them. 1 Tim. 6. 1. 2 King. 5. 13.
  - Feare them. Mal. 1. 6.
  - Submit themselves to their
    - Commandements, and to obey them. Eph. 6. 5. Col. 3. 22, 23.
    - Corrections. 1 Pet. 2. 18. Ge. 16. 9.
- More peculiar to them, as to thee
  - Diligent. Col. 3. 22, 23. Ep. 6. 5. Ge. 31. 40.
  - Faithfull and true. Tit. 2. 10.
  - Secret.
  - Thrifty for their masters profit.
  - Carefull to please their masters in all lawfull things. Tit. 2. 9.

Duties Scholastical and Academicall.

The common duties (not to mention the particular) of
- Superiours and governours in Schooles and Universities, that as they are called Fathers, so they should behave themselves as fathers to their inferiours. 2 King. 2. 12. Hence it is, that *Salomon* in his writings, calleth the party whom he instructeth, his Sonne.
- Inferiours, that as they are termed sonnes, so they should demeane themselves as dutifull children. 2 King. 2, 3. Amos 7. 14. Phil. 2. 22.

Negat. *Prac.* 5.

Opp.

Not to love their masters, nor to care for their credit or welfare.

To despise them. 1 Tim. 6. 2.

Not to stand in awe of them.

To bee disobedient.

To answere againe. Tit. 2. 9.

To be idle and slothfull. Matth. 25. 26.

To be unfaithfull and untrue. 2 Sam. 16. 3.

To divulge his masters secrets.

To waste his masters goods. Luk. 16. 1.

Not to care for displeasing their Masters.

Ecclesiasticall,

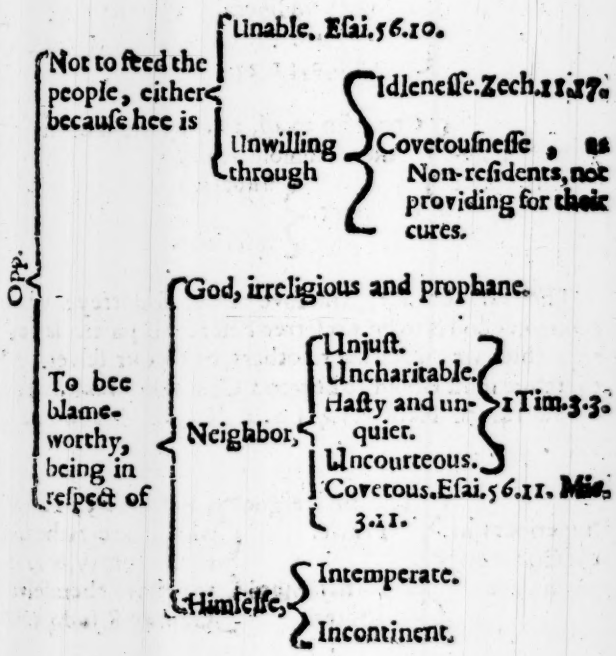
Ecclesiasticall, betwixt the { Ministers, who are Fathers. Judg.17.10. 18.19. 2 King.13.14. 1 Cor.4.15. / People, who are the children. Gal. 4.19. Philem.10.

The duties of Ministers, respect their { Ministery, in both which they are to goe before the people. Deut.33.8. Act. 20.28. 1 Tim. 4.16. Tit. 2.7,8. / Life.

As touching the ministery: he is to preach the Word in season & out of season, 2 Tim. 4.2. and thereto he is bound by a double bond of necessity, in respect of { Himselfe, 1 Cor.9.16. Ezech.34.2.10.Zec. 11.17. Matt.25.26, 28,30. / People. Luk. 10.42, Prov.29,18. Rom.1. 16,17. 1 Cor.1.21.

As touching his life, hee ought to be an example to his flocke, Tit. 2.7. 1 Tim. 4.12. 1 Thes.2.10. being in { Particulars towards { Generall, blameless. 1 Tim.3.2. Tit.1.6. / God, godly. 1 Tim.4.7,12. [6.11. / Neighbour, { Just. Psalm. 132.9. / Charitable. / Meeke. / Courteous. / Liberall. } 1 Tim.3.2, &c. 6.11. / Himselfe, { Sober. / Temperate. / Chaste, & modest. } 2 Tim. 2.22.

Opp.


Opp.
Not to feed the people, either
Unable. Esai. 56. 10.
Unwilling through
Idleneſſe. Zech. 11. 17.
Covetouſneſſe, as Non-reſidents, not providing for their cures.
To bee blameworthy, being in reſpect of
God, irreligious and prophane.
Neighbor,
Unjuſt.
Uncharitable.
Haſty and unquiet.
Uncourteous.
1 Tim. 3. 3.
Covetous. Esai. 56. 11. Mic. 3. 11.
Himſelfe,
Intemperate.
Incontinent.

Duties

Duties of the people towards their Ministers, *viz.* to
- Love them dearely. 1 Thes. 5.13. Galat. 4.15.
- Reverence them highly. Philip. 2.29. 2 Cor. 7.19. Gal. 4.14. 1 Tim. 5.17.
- Submit our selves to their ministery, and to obey them. Heb. 13.17.
- Allow them liberall maintenance. 1 Tim. 5.17,18. Prov. 3.9. Gal. 6.6,7. 1 Cor. 9.7,8,9,11,13.

Politicall duties are either
- Common to all, as they are members of the Common-weale.
- Peculiar to
  - Superiours.
  - Inferiours.

The common duty, the love of our countrey: whose common good is to be preferred before all particular duties, which we owe either to others, or to our selves. All therefore must labour to be good Common-wealths men. 2 Sam. 24.17. Nehem. 1.4. 2.3. Jer. 9.1. Psalm. 122.6, 7,8.

Superiours in the Common-weale, are
- The Soveraigne Prince. — 1 Pet. 2.13, 14. all which are fathers of their country, & so are to behave themselves. Gen. 45.8. Judg. 5.7.
- All other Magistrates.

Opp.

Opp. To
- Hate the Miniſters for their worke ſake. 1 King. 22,8.
- Contemne and deſpiſe them. Luk. 10,16.
- Mocke, or otherwiſe abuſe them. 2 Chron. 36. 16. 2 King. 2,23,24. 1 King. 13. 4. Pſal. 105. 15.
- Reſiſt or diſobey their miniſtery. Hoſ. 4. 4. Deut. 17,12. Act. 5. 39.
- Deny them ſufficient maintenance, which is a mocking of God. Gal. 6. 6,7.
- Withdraw from them that which by Law is appointed to them: which is ſacriledge, and ſpoiling of God. Mal. 3. 8,9.

Opp. To be
- Unprofitable members in the Commonweale.
- Hurtfull and pernicious, as Traytors, and other malefactors.

The Soveraigne Princes

Duty, is the good and commendable exercise of his soveraigne power, which consisteth especially in

- Making good lawes, and seeing them executed.
- Creating the Magistrates of State, and containing them in their duty.
- Exempting frō death such as they may lawfully pardon, being by the rigor of the Law condemned to death.
- The high and last Appeales.
- Waging warres, and concluding peace.

In all which respects his government must be

- Godly, seeking the glory of God.
- Just, seeking the good of the Cō monweale.

Vertues:

- Pietie, and the true feare of God. Deut. 17. 19.
- Justice. Prov. 29. 4.
- Clemencie. Prov. 20. 28.
- Bountie and liberality. Deut. 17. 17. Prov. 28. 16.
- Wisdome and learning. Psal. 2. 10.
- Fortitude and courage.
- Temperance & sobriety. Pro. 30. 4, 5. Ec. 10. 13, 14.
- Chastity. Deut. 17 17. Prov. 31. 3.
- Modesty and humility. Deut. 17. 20. Psal. 131. 1.

Of Magistrates.

Their

Duty, the conscionable execution of their office to the

- Glory of God.
- Honour of the Soveraigne.
- Good of the Commonwealth.

Vertues, Exod. 18. 21. Deut. 1. 13. for they ought to be

- Men of courage.
- Fearing God.
- Faithfull and true.
- Haters of rewards, and free from covetousnesse. Deut. 16. 19. & 23. 8.
- Wise and prudent.
- Unpartiall and just, without respect of persons. Deut. 16. 18, 19, 20.

Opp.

Opp. To ſeeke themſelves.

Daſtards and fearefull. Joh.19.12,13.
Irreligious.
Unfaithfull and untrue.

Covetous, given to { Bribery. Act.24.26. Prov.29.4. / Extortion.
Undiſcreet.
Unjuſt, reſpecters of perſons. Prov.28.21.

Duties of the Subjects towards their Soveraigne Prince.

1. A speciall love of them, from whence ariseth a
   - Speciall care of their safety, esteeming highly of them. 2 Sam. 18.3. | 21.17. Lam. 4.20.
   - Desire to pray for them. 1 Tim. 2.1,2. Psal. 61.6,7.

2. To honour and reverence them as the supreme Governours under Christ. 1 Pet. 2.17. Prov. 24.21.

3. To bee obedient and subject to them, and that for conscience sake. 1 Pet. 2.13. Rom. 13.1,5.

4. To bee serviceable unto them, with our bodies and goods. Rom. 13.6,7. Mat. 17.27. | 22.21.

Duties of the people toward the Magistrate, being the common duties of inferiours towards their Governors, *viz.*
- Reverence.
- subjection to their lawfull
  - Commandements. 1 Pet. 2.13, 14.
  - Punishments.
- Thankefulnesse, allowing such stipends or fees as are due for their maintenance, &c.

Oppo-

Opp.

Not to love the Prince.

Not to care for his safety.

To seeke to undermine his safety, by secret and trecherous conspiracies. 1 Sam. 24. 6. | 26. 9. 2 Sam. 1. 14.

To resist him by open rebellion.

To speake ill of the Prince, or to curse him. Exod. 22. 28. 2 Sam. 16. 7. 1 King. 2. 8, 9. Eccles. 10. 20.

To despise or contemne him. 1 Sam. 10. 26, 27. 2 Pet. 2. 10.

To disobey their lawfull commandements. Josh. 1. 18.

To deny them service by our bodies or goods, when just occasion is offered. 1 King. 12. 18.

The sixth Commandement.

The negative part, forbidding all those sinnes which are referred to the person of
- Thy neighbour, and those either
  - Inward.
  - Outward.
- Thy selfe.

The inward sinnes are called the murther of the heart, Matth.5.22. 1 Joh. 3.15. And to this head divers particulars are to be referred.

And those are either as
- Rootes and fountaines from whence the rest doe spring and flow; as namely,
  - Unjust anger.
  - Hatred.
- Fruits and streames proceeding from thence.

Anger is unjust either when it
- is conceived upon no just cause, but is rash and unadvised, Mat.5.22. the habite whereof is *iracundia*, or hastinesse, Tit.1.7. Prov.14.29. Pro.12.16.
- Exceedeth either in
  - Greatnesse, being immoderate, as it were a short madnesse, Eccl.7.10. Pro. 29.22. | 27.3.
  - Continuance, being inveterate, and turning into rancor and malice. Eph. 4.26,27.

The

The Affirmative part, commanding those duties which every man oweth to his owne, or his neighbours person.

The dutie opposed, is either
- Just anger. Ephes. 4. 26. Mark. 3. 5.
- Remedy of unjust anger, (Ep. 4. 1, 2, 3. Col. 3. 12, 13, 14.) viz.
  - Long-suffering and mildenesse. 1 Cor. 13. 4. Prov. 14. 29.
  - Goodnes, Rom. 12. 21. inbeing
    - Slow to anger. Jam. 1. 19.
    - Readie to forgive. Ephes. 4. 32.

Hatred of our neighbours perſon. Levit. 19.17. 1 Joh. 3.15. | 2.9,10,11.

Hatred is either
- Privative, as being an abſence of love; which is an unjuſt miſlike of our neighbour; not ſo much for any cauſe in him, as for want of love in our ſelves. 1 Joh. 3.4.
- Poſitive, whereof be 5. degrees: *viz.* when thou hateſt another for
  - Evill received. Matth. 5.43,44.
  - Evill ſuſpected: but charitie is not ſuſpitious, 1 Cor. 13.5,7.
  - No cauſe without thy ſelfe that hateſt. Pſal. 35.19. | 69.5. Joh. 15.25.
  - Evill done unto him, as the object of thine unjuſtice. 2 Sam. 13.15.
  - His vertue and righteouſneſſe ſake. Pſal. 38.19,20. Matth. 10.22. 1 Joh. 3.12.

And theſe were the rootes.

The inward fruit of anger, is the deſire or purpoſe of private revenge. Levit. 19.18. Rom. 12.19. Prov. 20.22. | 24.29. 1 Theſ. 5.15.

The inward fruits of hatred, are either more
- Generall, as being carried towards all ſorts: *viz.* Inhumanitie or churliſhneſſe. 1 Sam. 25. 3, 10, 11, 17. Μισανθρωπία.
- Speciall.

The

Affirm. *Prec. 6.*

The duty opposed, { Love of our neighbours person. / Hatred of his sinne. } Levit. 19. 17, 18

The duties opposed,

1. To passe by an offence. Prov. 19. 11. Psal. 38. 13, 14. Prov. 10, 12.

2. Freely to forgive it. Col. 3. 13. Matth. 6. 12, 14. Luk. 17. 3, 4. Matth. 18. 21, &c.

3. To forget it. Levit. 19. 8.

4. To requite good for evill to them that have wronged us, Matth. 5. 44. In { Helping them. Prov. 25. 21, 22. / Praying for them. Psal. 35. 13. / Act. 7. 60. }

The duty opposed. Humanity, or φιλανθρωπία, Courtesie. 1 Pet. 3. 8. Gen. 23. 4, 6. | 24. 19. Act. 27. 3.

The

The more speciall are distinguished according to the difference of the Persons against whom they are referred.

As first, against those which are in
- Prosperity, and it is
  - Envie against superiours: *Pompey* envie. Gen. 4.5. | 7.4,8. Act. 7 9. Mat. 7. 8.
  - Emulation against equals. Jam. 3. 14,16. *Cæsars* envi. Matth. 20. 12. 5. Dan. 6.4.
  - Disdaine against inferiours. Luk. 15.28,29. *Hamans* envie. Hest. 5. 13.

  } Prov. 27.4. | 14.30.
- Adversity as
  - Contempt. Mat. 18.10. Prov. 18.3. | 14. 21. | 17.5. Esai. 58.7.
  - Hard-heartednesse or want of compassion Luk. 10.33, 32. 1 Joh. 3.17. Amos 6 6. Prov. 21. 13.
  - Rejoycing at the evill of another, ἐπιχαιρεκακία. Prov. 24.17,18. | 17.5. Job 31,29. Psal. 35.19,21,25.

Second'ly, the fruits of Hatred are such as are carried against
- Friends, fained friendship, being worse than open hostility. Pro. 25. 19. such as is the friendship of
  - Flatterers & Parasites. Psa. 55. 12, 13. Prov. 27.6. | 19.4.
  - Trecherous persons. 2 Sam. 20 9. Luk. 22.4,8.
- Foes, as
  - Enmity, and that either
    - Open hostility. Gal. 5.20.
    - Secret grudge. Prov. 26.24, 25, 26.
  - Implacablenesse. Rom. 1, 31. 2 Tim. 3.3.

Duty

Duty opposed, to
- Wish others those good things, which either we have, or they want. Numb. 11. 29. Act. 26. 29.
- Congratulate the wel-fare of others, and to rejoyce with them that rejoyce. Rom. 12. 15. 1 Cor. 12. 26.

Duties opposed, 1 Pet. 3. 8.
- Pitty. Luk. 7. 13. | 10. 33. Col. 3. 12. Eph. 4. 32. Matth. 9. 36. | 14. 14. | 15. 32.
- Compassion. Rom. 12. 15. 1 Cor. 12. 26. Heb. 13. 3. which is especially to bee shewed in publike evils. Esai. 24. 16. Ezech. 9. 4.
- Mercie. Luk. 6. 36. Matth. 5. 7. Jam. 2. 13.

Duty opposed, Prov. 18. 24. True friendship, which must bee
- Christian, in the Lord. Deut. 13. 6.
- Sincere. 1 Sam. 18. 2. | 20. 8.
- Constant. Prov. 17. 17.

Duties opposed,
- Christian Charity, whereby we love our enemies for the Lords sake. Luk. 6. 35.
- Placablenesse, and desire of reconciliation. Ephes. 4. 27. Matth. 23. 24, 25, 26.

Hereunto

Hereunto wee are to referre dissolving friendship betwixt others, and setting friends at variance. Prov.6.16,19.

Thirdly, against those which are under our power as
- Cruelty against those that are under our (Kō. 1.31. Prov.12. 10. | 11. 17. Iam. 2.13.)
  - Authority, by rigorous punishing. Deut. 25.2,3. 1 Sam.22.18,19.
  - Might, by violent offering or revenging injuries. Gen. 6.11. Jonas 3.8. Matth. 2.16.
- Indulgence. Prov.13.24.

Fourthly, against
- Neighbours, and those which dwell in the same society, Prov 10.12. Galat.5.20.
  - Discord.
  - Contentiousnesse.
  - Iam. 3. 16.
- Strangers, inhospitality. 3.Joh.10. Matt. 25.42.

And this was the murther of the heart: the outward signes whereof are also condemned, in the
- Countenance. Gen. 4.6.
- Eyes. 1 Sam.18.9. Mat.20.15.
- Gesture. Matth.27.39. Psal. 37.12. | 59.7,15. Act.7. 54.
- Voyce,
  - Loud speaking. Ephes.4.31.
  - Interjection of Anger, &c. as Tush, Raka, &c. Matth. 5.22.

Duty

Duty opp. { Friendship preserved in others. Prov.17.9.
Friendship restored by pacification or peace-making. Matth.5.9.

Duties opp. { Clemencie, / Severitie, } in both seeking the parties good. Jude v.22,23.

Duties opp. { Concord. Psal. 34.14. 1 Pet.3.11.
Peaceableness, Tit. 3.2. in { Resisting the beginnings of contention. Prov. 17. 14. Eccluſ. 28.10,11.
Taking away the occaſions.
Departing from his owne right, to redeeme peace. Gen. 13. 8,9,10. Matth.17.26.

Duty opp. [Hoſpitality. Rom.12.13. 1 Pet.4.9. Heb.13.2. Gen.18.3. Mat.25.35.

Duties opp. [The ſignes of love and good will: as courteous and milde behaviour.

The

The outward Murther is either in { Word. / Deed.

The former, which is the murther of the tongue, is either { Mutuall, when the offence is committed on both sides: as in brawling and scolding. Prov.17.19. 1 Pet.3.9. / Severall, when offence is committed on the one part, and that either in { Presence, & before a mans face, as { Reviling or railing, 1 Cor.6.10. Mat.5.22. whereto referre in { Superiours, unchristian menacing. Eph.6.9. Act.9.1, / Inferiours, murmuring. Phil.2.14. Numb.16.41. / Scoffing and scorning. 2 Chro. 36.16. Deut.21.9. Gal.4.29. Prov.3.34. / Cursing. Rom.12.14. Jam.3.9. / Absence, or behind a mans backe, as { Talebearing. Rom. 1. 30. Lev. 19.16. { To which sin he is accessary, who willingly receiveth ill reports. Pr.25.23. / Slandering. Ezech.22,9.

The Murther which is in deed, is either of the { Body, / Soule: } and in both a man may offend by { Omission. / Commission.

The bodily Murther by omission, is, not to defend or preserve the life and person of our neighbour, when wee may and ought, Mat.27.24. Pro.24.11,12. Hereto is referred all negligence, wherby our neighbours life may be hazarded: as the not-covering of a well. Exod. 21.33. Deut. 22.8. Exod.21.29.

The bodily Murther which is by commission, standeth in three degrees: { Fighting in time of peace. Tit.3.2. Mat. 26.52. / Hurting or wounding the body of our neighbour. Exod.21.24,25. Lev.24.19 / Taking away of his life. Gen.9.6, Apoc. 22,15. Numb.35.33.

Duty

Duty opp. Is a peaceable tongue, which speaketh { No evill. Psal. 34.12,13. / Good. Prov. 12.18. / 15.

Duty opp. The preservation and defence of our neighbours life and person. Psalm. 82.4. Job 29. 12. 1 King. 18.1.

Duty oppos. { Abstinence from doing evill. { A Peaceable hand. Tit. 1.7. / 3.2. / Innocencie. Psal. 26.6.

Doing good, or beneficence, Heb. 13.16. which is a fruit either of { Mercy and humanity, which is to be extended towards all. Gal. 6. 10. / 5.22. / Brotherly love towards those which be of the household of faith, and is the Communion of saints in outward things. Rom. 12.13.

But not every one that taketh away another mans life, is guilty of murther: for those are to bee excepted to whom the Lord

- Giveth the sword, as to
  - Magistrates against malefactors. Gen. 9. 6. Levit. 24. 14. Deut. 13. 5. Exod. 22. 18, 19, 20.
  - Souldiers in lawfull battell. 1 Sam. 25. 28. Hebr. 11. 33, 34. Deut. 20. 13.
  - Private men, in case of present necessitie, for their owne lawfull defence. Exod. 2. 22.
- Offereth another as it were to be slaine, as those who are said to kill another by meere chance. Exod. 21. 13. Deut. 19. 4, 5, 6, 10.

Murther,

Murther, which is the taking away of a mans life, is to be distinguished, according to the variety of the

- Manor wherby it is committed: for a man may commit Murther, either as
  - Principall, and that diversly:
    - First, either
      - Directly, as by force and violence. Numb. 35.16,17, &c. 2 Sam. 3.27. | 20.10.
      - Indirectly, as by
        - Poyson. — Gal. 5.20. Apoc. 21.8
        - Witchcraft. — Gal. 5.20. Apoc. 21.8
    - Secondly, either
      - Of his own accord, and that either
        - Upon some passion or perturbation of mind, as
          - Of malice prepensed. Gen. 4.8. Act. 23.14.
          - Of blinde zeale. Jo. 16.2.
          - In heat and choler.
          - In drunkennesse.
        - At the motion of another, by whom he is
          - Commanded, — to kill. 2 Sa. 13.28. 1 Ki. 21.19. Mar. 6.24. Ezek. 22.12.
          - Counselled,
          - Hired,
  - Accessary, and that divers wayes, whereof some are
    - Peculiar to Superiours, as by
      - Cõmandement. 2 Sa. 11.9
      - Unjust sentence. 1 King. 21.11. Mat. 26.66.
      - Not punishing murder. Num. 35.33. Ex. 21.14.
    - Common to all sorts: as by
      - Consent. Act. 8. 1. 2 Sam. 3.30.
      - Counsell. Mark. 6.24.
      - Hiring. Matth. 26.15.
      - False testimony. Deut. 19.19.
      - Trechery. Mat. 26.48, 49.

- Person that is murdered, for it is
  - 1. Of a
    - Stranger, who is no kinsman.
    - Kinsman, and then it is called *Parricide.*
  - 2. Of a person
    - Private.
    - Publike.
  - 3. Of an
    - Offendor or wicked person.
    - Innocent.

Soules murther, either in respect of the life
- Naturall, which is the unjust vexing and grieving of a mans soule. Genes. 27.46. Exod.1.14. Prov.10.1. 1 Sam.1.6,7.
- Spirituall, Gal. 2.20. and is either by
  - Omission, when men (especially governours) neglect the salvation of others. Gen.4.9.
  - Commission, as when a man is a scandall to another, or a cause of his sinne, as by
    - Provocation, 1 King. 21. 7,25.
    - Counsell. 2. Sa. 16.21. Matt. 16.23.
    - Evill example Rom.14.15

So much of Murther against the neighbour.

Duty

Duty opp. Cheering and comforting others. Gen. 45. 27. Prov. 17. 22.

Duty opp.

- Not to hinder the salvation of others, but to bee inoffensive. 1 Cor. 10. 32. 1 Joh. 2. 10.
- To further the salvation of our neighbor, winning him unto Christ, or edifying him, 1 Cor. 9. 19, 22. by
  - The duties of the Cōmunion of Saints in spirituall things. Rom. 1. 11, 12. 1 Thes. 5. 11, 14. Jam. 5. 19. *viz.* by
    - Mutuall observation, Heb. 10. 24.
    - The fruits thereof, toward the
      - Ignorant, instruction, Dan. 12. 3.
      - Erroneous, reclaiming of him, that he may bee found in the faith.
      - Somewhat backeward. Heb 3. 12, 13. by
        - Admonition.
        - Exhortation.
      - Offendors, reproofe. Levit. 19. 17. Galat. 6. 1.
      - Comfortlesse, consolation. 1 Thes. 5. 14.
  - A godly example. Matth. 5. 16. 1 Pet. 2. 12. 3. 1.

- Self-murther in respect of the
  - Body, and life naturall, by
    - Omission, as by neglecting the
      - Preservation of the health, in respect of thy
        - Diet, Sleepe, Labour, Recreations, Passions of the minde, — not observing a moderation, but running into extremes.
      - Recovery of health, refusing the helpe of Physicke when it is needfull. Ecclus. 38. 9,10,12.
    - Commission, as when men
      - Thrust themselves into danger; or being in danger, will not use such lawfull meanes as God hath vouchsafed them. Ecclus. 3. 27. Matth. 4. 6.
      - Contrive their owne death, either
        - Indirectly, by committing some capitall crime. Numb. 16. 38.
        - Directly, by being their owne butchers. 1 Sam. 31. 4. Act. 1. 18.
  - Soule, and life spirituall, by
    - Omission, by neglecting the salvation of the soule, and the meanes therof, and seeking the world, and desires thereof, Phil. 3. 19.
      - First in order, and posting off repentance from time to time, to the extreme hazard of the soule.
      - First in degree, that is, chiefly, reposing their happinesse therein, and subordinating their Religion to worldly respects, and so in time of triall fal away, with the losse of their soules.
    - Commission, in
      - Making no conscience of sin, especially in sinning against conscience. Prov. 19. 16.
      - Persisting in sin without repentance.

Duty

Duty opp. Care to
- Preserve health, Mar. 6.31. by
  - Temperance and sobriety in diet.
  - Moderate sleepe and labour.
  - Honest and moderate recreations of
    - Body.
    - Minde.
  - Cheerefulnesse, avoiding worldly griefe. Prov. 17.22.
- Recover health by the Christian use of Physicke.

Duty opp. Care to preserve
- Safety in
  - Avoiding dangers.
  - Repelling grosse injuries.
- Life.

Duty opp. To labour above all things for the salvation of our soules: this care must shew it selfe in
- Seeking the meanes and degrees of salvation; as vocation, justification, sanctification, Mat. 6.33. Joh. 6.27.
  - First in order, without delay.
  - First in degree, that is, chiefly reposing our felicity therein; and in respect thereof to contemne all worldly desires, as vaine and hurtfull. Eccl. 2.11. Phil. 3.8.
- Avoiding sin, which is the bane of the soule, either by not
  - Committing sinne, though wee might gaine the whole world thereby. Mar. 8.36.
  - Remaining in sin, but forthwith, both
    - Repenting. Pro. 28.13.
    - Craving pardon.

The seventh Commandement.

The Affirmative part,

Commanding the preservation of Chastity, together with the { Meanes. Signes. Dutie of procuring it in others.

The parts of Chastitie.

Chastity is partly { Inward, in the soule. Outward, of the body.

Inward Chastity is the purity of the soule, from all { Motions of lust, or unlawfull concupiscence of the flesh. Passions 2 Tim. 2.22. 1 Pet.2.11.

For there is a lawfull concupiscence, whereby men or women desire the propagation of mankind by generation, according to the ordinance of God, being neither { Immoderate. Gen.1.28. 9.1. Unseasonable. Heb.13.4. 1 Cor.7.2, 3,5.

The outward Chastity is, when we possesse our vessels, that is, our bodies, in holinesse and honour. 1 Thes. 4. 4. Such is the Chastity of the { Eyes, containing them from beholding vanities, and the objects of lust. Psal.119.37. Job 31.1. Eccles.9.8,9. Eares, shutting them against all uncleane talke. Tongue, restraining it from all bawdy and filthy speaking. Face, abstaining from all uncleanesse, and wanton or unchaste pleasures.

The Negative part, Forbidding all uncleanneſſe, together with the { Meanes. Signes. Being acceſſary unto the uncleanneſſe of others.

Opp. Uncleanneſſe { Inward. Outward.

The inward uncleanneſſe, is the concupiſcence of the fleſh, 1 Joh. 2. 16 or evill concupiſcence, Col. 3. 5. being the Adultery of the heart, Mat. 5. 28 & it is either a { Fore-paſſion, going before the conſent of the will, ſuch as are the firſt motions of luſt, which are more expreſly and directly forbidden in the tenth Commandement. Iam. 1. 14, 15.

Paſſion of luſt, 1 Theſ. 4. 5. joyned with the conſent of the will: and this is either more { Sudden and momentany. Matt. 5. 28.

Inveterate, which is the burning of luſt or lechery. 1 Corin. 7. 9. Hoſ. 7. 4.

Opp. Outward uncleanneſſe, whereby the body, or any part thereof is polluted: as the Adultery of the { Eyes, ſuffered to go a whoring after the obiects of luſt. From hence all actuall uncleanneſſe commonly ariſeth. Gen. 6. 2. 34. 2. 2 Sa. 11. 2. Mat. 5. 28. Prov. 23. 33. This is either { Active, when men or women having eies full of adultery, ſeek with their wanton lookes to entangle others with luſt. 2 Pet. 2. 14. Prov. 6. 25. Gen. 39. 7.

Paſſive, when by beholding others, themſelves are entãgled. Mat. 5. 28. 2 Sa. 11. 2

Eares laid open to uncleane cõmunication, & cõmitting adultery with ỹ uncleane tongue.

Tongue, in rotten and filthy ſpeaking, whereby the mind of the hearer may be defiled. Eph. 4. 29. 5. 4, 6. 1 Cor. 15. 33. Coloſ. 3. 8.

Fact, being committed either againſt { Sobriety, without a partner, ſuch as are all acts of luſt & uncleannes cõmitted by thy ſelfe alone, { Waking. 1 Cor. 6. 9. Sleeping. Deu. 23. 10

Honeſtie, with a partner. See A. A. T.

A. The acts of uncleanneſſe committed againſt honeſty, are diſtinguiſhed according to the

- Manner, that it is committed either
  - With the conſent of the partner.
  - Without the conſent of the party, who is forced and raviſhed, Rape. And this is a ſinne againſt both the ſeventh Commandement, as an act of brutiſh uncleanneſſe; and againſt the ſixth, as a ſinne of violence againſt the perſon: and ſo puniſhed with death. Deut. 22. 25,26. Gen. 34. 2. 2 Sam. 13. 14.
- Difference of the perſons with whom it is committed: in reſpect of whom it is (Rom. 1. 26,27.) ſaid to be either
  - According to the naturall uſe, *viz.* of the male with the female being not neere of kinne; and is committed betweene perſons
    - Being both ſingle, as Fornicatiõ which if it be committed with
      - one ordinarily, ſhe is called a Concubine.
      - divers, he is called a whoremonger.
    - Married, and that either
      - Under pretence of mariage, as when one man hath more wives, or one wife more husbands, which is Polygamy. Mal. 2. 15. Lev. 18. 18. 1 Cor. 7. 2. Deu. 17. 17
      - Without pretence of marriage, wch is more properly called adultery. Levit. 20. 10. Heb. 13. 4. Ezek. 22. 11. & 15
        - Simple Adultery, when the one party onely is married.
        - Double adultery, when both are married perſons.
  - Againſt the natural uſe, being a monſtrous mixture of thoſe which be of
    - The ſame
      - Blood, or neere of kindred, which is called Inceſt. Lev. 18. 6,7. 1 Cor. 5. 1. Amos 2. 7
      - Sex, which is called Buggery, or Sodomy. Ro. 1. 26,27. Lev. 18. 22. Gen. 18. & 19.
    - Divers kinds, as mankind with
      - Beaſts. Levit. 18. 23. 20. 15,16.
      - Uncleane ſpirits, which are
        - *Incubi.*
        - *Succubi.*

The means of Chastity are either

- Common, as
  - Prayer, it being the gift of God. Mat. 19. 11. 1 Cor. 7. 7.
  - Company, with such as bee sober and chaste. *
- Speciall, which are to be used, either as
  - Preservatives: *viz.*
    - Sobriety, moderating the delights of the
      - Taste: as temperance in diet.
      - Sight, abstaining from the view of
        - Vanities.
        - Objects of lust.
    - Diligence and painefulnesse in our calling, or some honest labour.
    - Vigilancie. 1 Pet. 4. 7. 1 Thes. 5. 6.
    - Modesty in the
      - Eyes and countenance, that is, shamefastnesse. 1 Tim. 2. 9.
      - Speech.
      - Gesture and gate.
      - Attire. Tit. 2. 3. 1 Tim. 2. 9, 10.
  - The lawfull remedy: *viz.* the holy state of marriage; into which men are bound to enter, when they finde the former meanes not sufficient for the preservation of chastity in single life; that those who cannot live chastly in single life, may live chastly in wedlock. 1 Cor. 7. 2, 9. Heb. 13. 4.

Chastity is either of

- The sorts.
- Single life, which is the gift of continency, or the pure abstinence from marriage.
- Wedlocke, consisting partly in
  - Conjugall fidelitie.
  - The moderate and modest use of the marriage-bed.
  - Pure abstinence upon just occasion, as in the time of
    - Absence of one from the other.
    - Fasting and Prayer. 1 Cor. 7. 5.
    - The womans separation, or monethly sicknesse. See Ezek. 18. 6. Levit. 18. 19. & 20. 18.

Opp.

Opp. Incontinency in single life, whiles men choose to burne, rather than to marry. 1 Cor. 7. 9.

Opp. The
- Breach of wedlocke, by being unfaithfull one to the other.
- Using of the marriage bed
  - Immoderately, as a meanes, rather than a remedy of lust.
  - Immodestly, forgetting the rules of
    - Shamefastnesse.
    - Honestie.
  - Unseasonably, at forbidden times.

*Opp. Company with persons
- Unchaste and uncleane. 1 Cor. 5. 6, 9, 11.
- Wanton and effeminate. Ephes. 5. 7.
- Drunkards and belly-gods. Prov. 23. 20.

Opp.
- Intemperance in diet:
  - Drunkennesse, or much drinking of wine and strong drinks. 1 Pet. 4. 3. Prov. 23. 33. Gen. 19. 32, 33.
  - Gluttony. Ezech. 16. 49.
- Unchaste eyes
  - Beholding
    - Persons beautifull or wanton.
    - Pictures obscene.
    - Bawdy enterludes and playes.
  - Reading unchaste bookes.

Opp.
- Idlenesse.
- Slothfulnesse.

} Ezech. 16. 49. 2 Sam. 11. 2.

Opp. Immodest
- Countenance. Impudencie, the harlots fore-head. Prov. 7. 13. Jer. 3. 3.
- Speech. 1 Tim. 5. 13. Prov. 7. 11.
- Gesture and gate, as
  - Proud, Esai. 3. 16, 17.
  - Wanton behaviour: whereto referre wanton dancing. 2 Pet. 2. 7. 2 Cor. 12. 21.
- Attire. Prov. 7. 10. Zeph. 1. 8.

Opp.
- Marriage in them that have not the gift of continency, unnecessarily delayed; especially after mariage promised.
- Vow, or resolute purpose to live single, whether wee have the gift of continency, or not.
- Unlawfull divorces, Mat. 19. 9.

The

The signes are
- Sobriety. Ecclus. 19. 27, 28.
- Modesty and shamefastnesse.
- Keeping of sober and chaste company.

which being also meanes, are in a double respect required in this Commandement.

- Avoiding all just suspicions and shewes of evill. Prov. 5. 8.

The duty of procuring or preserving chastity in others, belongeth
- Commonly to all, as occasion serveth. Gen. 39. 9. 2 Sam. 13. 13.
- Especially to
  - Parents, who are to
    - Protect their childrens chastity. Deut. 22. 19, 21
    - Provide them the remedy of marriage in due season. Gen. 24. 4.
  - Magistrates, who are by
    - Good Lawes to provide for the preservation of chastity.
    - Severe punishments to represse uncleannesse.

Opp.

Opp.
- Wantonneſſe.
- Immodeſty and impudencie.
- Haunting unchaſte company.
- Frequenting ſuſpected places, eſpecially at ſuſpicious times. Prov. 7. 8, 9. Job 31. 9. | 24. 15.

Opp. To be acceſſary to the uncleanneſſe of others, Pſal. 50. 18. this offence is committed

Privately, by
- Bawds, and ſuch as are the divels inſtruments to bring naughty-packs together.
- Thoſe, which any way conſent, counſell, or allure to uncleanneſſe. 2 Sam. 13. 5. | 16. 21.
- Them, who proſtitute them whoſe chaſtity they ought to protect: as huſbands their wives, or parents their daughters. Levit. 19. 29.
- Parents, who for no juſt cauſe deny marriage to their children.

Publikely by Magiſtrates and governors, who either

Permit this ſinne by impoſing
- No puniſhment, eſpecially thoſe who tolerate Stewes. Deut. 23. 17.
- Light or ridiculous puniſhments.

Forbid the remedy, which is marriage. 1 Tim. 4. 3.

The

The eighth Commandement.

The Affirmative part,

Commanding those duties which concerne our owne, or our neighbours goods, and outward estate.

These duties are either more { Generall. / Speciall.

The generall duties stand in 3. degrees:

1. To abstaine from doing any injury or wrong to our neighbour in respect of his goods or estate. 1 Cor. 6. 7, 8. or if we have, to make him amends. Exod. 22. 5.
2. To preserve as much as we may, our owne and our neighbours goods. Joh. 6. 12. Deut. 22. 1, 2, 3, 4. Exod. 23. 4, 5.
3. To bee helpfull to others, as our ability affordeth, and their necessity requireth. Ephes. 4. 28.

The speciall duties concerne the

- Just (κτῆσις) possession of our goods, and that containeth two branches; Just { getting or obtaining of our goods. Mark. 8. 36. Prov. 16. 8. / keeping or retaining of them.
- Lawfull (χρῆσις) use of our goods.

The

Negat. *Præc.* 8.

The Negative part,

Forbidding those vices that concerne our owne, or our neighbours goods and outward estate.

Opp. To be
- Hurtfull to our neighbour, in hindring or impairing his estate. Mark. 10. 19.
- Wanting to our neighbour or our selves, in not
  - Preserving his, or our owne goods.
  - Imploying our goods as wee ought, to
    - Our owne good.
    - The benefit of others.

Opp.
- Unjust possession, either by
  - Unjust getting. Prov. 13. 11. Hab. 2. 9. Jer. 17. 11.
  - Unjust detaining
  - all forbidden, under the name of theft.
- Unlawfull use of goods.

Unto

Unto just getting there are 4. vertues, or inward duties required, wherby we shall be fitly disposed for the keeping of this Commandemẽt, *viz.*

1. Ἀφιλαργυρία. Heb. 13.5. the not setting of our hearts upon riches, Psal. 62.10. Matth. 6.33.

2. Contentednesse with that condition which God in his most wise, just, and Fatherly providence doth allot unto us. Heb. 13.5. 1 Tim. 6.6,7,8. Phil. 4.11,12.

3. A moderate desire of such things as are convenient and necessary for us. Mat. 6.11. Prov. 30.8. both for
- Our own maintenance, according to the necessity of
  - Nature. 1 Tim. 6.8.
  - Person. 1 Tim. 5.8.
  - State, as wee are either private or publike persons, &c.
- Reliefe of others, Pro. 5.15,16 Act. 20.35.
  - Privately. Ephes. 4.28.
  - Publikely, in
    - Church.
    - Commonweale.

4. A moderate care to provide those things which are convenient and necessary for us. Gen. 30.30. 1 Tim. 5.8. 2 Cor. 12.13,14. Prov. 31.13, &c. Mat. 6.11. that which wee pray for, we must be carefull to obtaine by the use of lawfull meanes.

Opp.

1. Opp. φιλαργυρία, love of money, Col. 3. 5. 1 Tim. 6. 10. the root of all the sinnes forbidden in this Commandement, which is also called the lust of the eyes. 1 Joh. 2. 16.

2. Opp. Discontentednesse, disposing men to covet and seeke more than is needfull, though they have not lawfull meanes: to which vice they make themselves subject, who have not learned to live within their compasse.

3. Opp. Covetousnesse and ambition, whereunto, besides the love of money, and preferment, concurre
- Affectation of poverty, as in begging Friers, &c. Prov. 30. 8. Ephes. 4. 28. Act. 20. 35.
- A resolution to be rich, and great in this world, whether God give good meanes or not. 1 Tim. 6. 9.
- Hasting to be rich. Prov. 28. 20. 22. 20. 21.
- An insatiable desire still to have more. Eccl. 4. 8. Prov. 27. 20.

4. Opp.
- Improvidence and careleſneſſe. Prov. 10. 5. 1 Tim. 5. 8.
- Immoderate and carking care. Mat. 6. 25, &c. Phil. 4. 6.

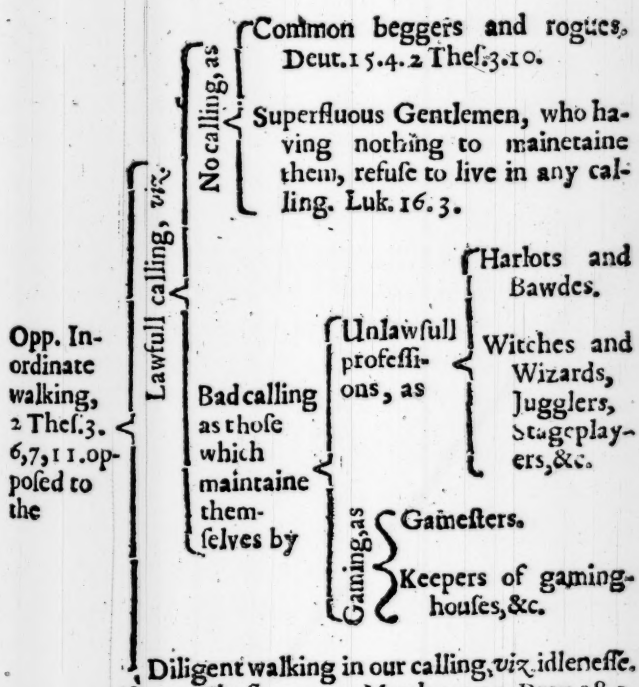
The sorts of just getting
- Without cõtract, as of things
  - Gotten by our selves.
  - Received from others.
- By contract.

Goods are gotten and procured lawfully by our selves, and our owne meanes, either
- Extraordinarily, by the law of
  - Nature: as those things which have no owner, either because they
    - Are common by the law of nature.
    - Were never in the possession of any.
    - Are cast off willingly, and abandoned by their owners.

    These by right appertaine to the first
    - Getter.
    - Finder.
  - Nations: as those things which are gotten from the enemie by lawfull warre.
- Ordinarily, by the sweat of our browes in a lawfull calling. Eph. 4. 28. where two things are required. *viz.*
  - A lawfull calling.
  - Diligence therein.

Lawfull callings are either
- Publike, and those either
  - Supreme or soveraigne; as of the Prince.
  - Subordinate, and those
    - Ecclesiasticall, as of Ministers and lawfull governours in the Church.
    - Civill, and those serving for
      - Peace.
      - Warre.
- Private, as
  - Husbandry. Eccl. 5. 8.
  - Arts
    - Liberall, whether
      - Professions, as of
        - Divinity.
        - Law.
        - Physicke.
      - Preparatives unto Professions, as the seven liberall Arts.
    - Illiberall, as trades serving either for the
      - Making of things needfull, as Handicrafts, &c.
      - Cõmunicating of the, either by
        - Wholesale
        - Retaile.

Opp.


Opp. Inordinate walking, 2 Thes. 3. 6,7,11. opposed to the
Lawfull calling, viz.
No calling, as
Common beggers and rogues, Deut. 15. 4. 2 Thes. 3. 10.
Superfluous Gentlemen, who having nothing to mainetaine them, refuse to live in any calling. Luk. 16. 3.
Bad calling as those which maintaine themselves by
Unlawfull professions, as
Harlots and Bawdes.
Witches and Wizards, Jugglers, Stageplayers, &c.
Gaming, as
Gamesters.
Keepers of gaming-houses, &c.
Diligent walking in our calling, viz. idleneſſe. 2 Thes. 3. 11, 12. Matth. 25. 30. Prov. 18. 9.

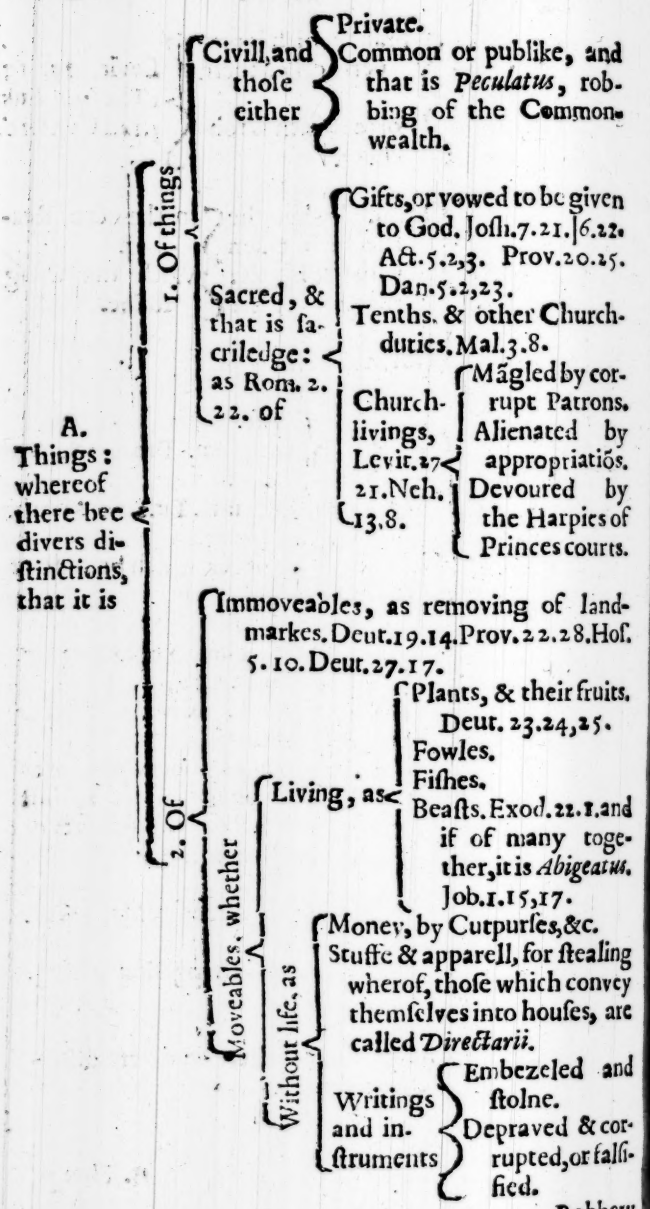
There is also a lawfull acquisition or getting of things wee receive from others, who either

- Were the true owners thereof, as that which wee have received by
  - Free gift, wherunto legacies are to bee referred.
  - Succession and inheritance. Numb.27.8,9.
- Were supposed to have beene the true owners: as by prescription in things which may be prescribed, having been without interruption enjoyed, the whole time appointed by lawes.

The

The ſorts of unjuſt getting, *viz.* by
- Fraud, which is properly called theft. — Levit. 19. 13. 1 Theſ. 4. 6. Luk. 3. 14. 1 Cor. 6. 10.
- Force, which is robbery.

Theft is to be diſtinguiſhed according to the difference of the
- Manner, that it is
  - Manifeſt, when the theefe is taken with the maner: that is, either
    - In the act of ſtealing.
    - With the thing ſtolne.
  - Not manifeſt.
- Perſons which doe ſteale, for it is either
  - Domeſticall, as the theft of the
    - Wife.
    - Children. Prov. 28. 24. Deut. 21. 20.
    - Servants. Tit. 2. 10. Matth. 24. 49.
  - Committed by other which bee not of the ſame family.
- Objects, which are ſtolne: for it is either of
  - Perſons, by
    - Surreption, to be
      - Sold, 1 Tim. 1. 10. Deut. 24. 7. Exod. 21. 16.
      - Mangled, as beggers ſteale children.
      - Married, as wooers ſometimes doe young maids, againſt the will of the parents or governours.
    - Prodition or trechery. Mat. 26. 15.
    - Suppoſition of changelings. 1 King. 3. 20.
  - Things whereof there be divers diſtinctions. See A.


A. Things: whereof there bee divers distinctions, that it is
1. Of things
Civill, and those either
Private.
Common or publike, and that is *Peculatus*, robbing of the Commonwealth.
Sacred, & that is sacrilege: as Rom. 2. 22. of
Gifts, or vowed to be given to God. Josh. 7. 21. 6. 22. Act. 5. 2, 3. Prov. 20. 25. Dan. 5. 2, 23.
Tenths. & other Churchduties. Mal. 3. 8.
Church-livings, Levit. 27. 21. Neh. 13. 8.
Mangled by corrupt Patrons.
Alienated by appropriatiõs.
Devoured by the Harpies of Princes courts.
2. Of
Immoveables, as removing of landmarkes. Deut. 19. 14. Prov. 22. 28. Hos. 5. 10. Deut. 27. 17.
Moveables, whether
Living, as
Plants, & their fruits. Deut. 23. 24, 25.
Fowles.
Fishes.
Beasts. Exod. 22. 1. and if of many together, it is *Abigeatus*. Job. 1. 15, 17.
Without life, as
Money, by Cutpurses, &c.
Stuffe & apparell, for stealing wherof, those which convey themselves into houses, are called *Directarii*.
Writings and instruments
Embezeled and stolne.
Depraved & corrupted, or falsified.

Robbery

Robbery or Rapine is distinguished by the end: for thereby is intended either the

Robbers own profit or gain: & is cómitted either

- Neighbors harme, which is spoiling; as in those who are called
  - *Incendiarii*, who maliciously set on fire their neighbours houses, or corne.
  - *Venefici*, who spoile mens goods or cattell, by
    - Poyson.
    - Charmes, Inchantments, Witchcraft.
- Under pretence of authority by great theeves, and is called Oppression: and that is by
  - Usurpation, without colour of Law. Gen. 21.25. Judg. 18.25, 27.
  - Extortion, under colour of Law. Psa. 94. 20. Luk. 19.8.
- Without any such pretence of authority, whether in time of
  - Warre, as the Pillage of souldiers, towards them that are not enemies. Deut. 2.5,6. Luk. 3.14.
  - Peace, whether by
    - Land, as
      - Robbing by the high way. Luk. 10.30.
      - Burglary, or breaking into houses. Exod. 22.2,3.
    - Sea, as Pyracy.

To these sorts of theeves and robbers, we are to adjoyne these that bee accessary to their sin, either

- Before-hand by
  - Consent. Psal. 50.18.
  - Counsell or provocation. 1 King. 21.
- At the time, by helping & assisting them.
- After, by
  - receiving the
    - Theeves.
    - Things stolne.
  - Partaking with them in the gaine. Prov. 29.24. | 1.14.

Now followeth the acquisition or getting, which is by Cõtract, which is the consent betweene parties, concerning the alienation or permutation of things upon condition, and that condition is either
- Presently performed,
- For the time to come, assured by obligations
  - Verball, whether by
    - Word of mouth,
    - Writing, as
      - Bils.
      - Bonds.
  - Reall, as by
    - Pawnes.
    - Mortgage.
  - Personall, as by
    - Sureties.
    - Hostages.

In contracts we are to behave our selves uprightly, without dissimulation or guile, as in the sight of God, Psal. 15. 2, 4. observing in our
- Words, truth. Zech. 8. 16.
- Promises, faithfulnesse.
- Deedes, justice.

Contracts are concerning
- Alienation of things for
  - A time: and both of them either
    - Free.
    - For recõpence.
  - Ever:
- Committing to trust.

The free alienation for a time, is either of the
- Use onely, which is commodation or lending to use, the property retained.
- Property also, which is mutuation or lending to spend; and hath place in things which are spent in the use.

In things lent to use, the duty of the borrower is to
- Use the same to that end for which it was lent, and not to abuse it.
- Restore the same particular
  - Safe and entire, or to make it good.
  - At the time appointed.

Opp.

Opp. To
- Deale deceitfully. Ezech. 22. 12. 1 Thes. 4. 6. the higheſt degree whereof is coozenage.
- Uſe,
  - Lying. Prov. 21. 6.
  - Unfaithfulneſſe in promiſes.
  - Unjuſtice and inequality.

Opp.
- To abuſe the thing borrowed, or to uſe it further than the lender would like of.
- To impaire it, and not to make, or not to be willing to make amends.
- Not to reſtore it at all, or not at the time appointed, detaining it againſt the lenders good will.

In

In things lent to bee spent, the duty of the
- Lender, is to intend and seeke the borrowers good, and not his owne gaine.
- Surety, if there bee any, to giue his word for those that bee thrifty and honest, and to make good his word.
- Borrowed towards the
  - Surety, to saue him harmeles.
  - Creditor, to restore the principall,
    - In the full value.
    - At the time appointed.

The free alienation which is perpetuall, is Donation, and is heere considered as it is made, with
- Condition, and not absolutely.
- Limitation of certain
  - Duties,
    - which the receiver is bound to performe.
  - services,

The alienation which is for recompence, is a commutation, wherein equality is to be obserued betwixt the things commuted.

In these contracts *aut*
- *Do ut des:*
- *Do ut facias vel contra,*

that is, there is a commutation either of
- things themselues, or their use,
- Mens labour & industry,

for an equall recompence.

Negat. *Præc.* 8.

Opp. In the
- Lender, to lend for gaine, which is usury: to which sin, are accessary
  - Brokers for Usurers.
  - Borrowers without necessity, upon Usurie.
- Surety,
  - To give his word for persons
    - Unthrifty.
    - Dishoneſt.
  - Not to performe covenants.
- Borrower, not to repay the principall at the time appointed: wherein they especially offend, who are voluntary Banquerupts.

Opp. Inequality in illiberall contracts.

The

Affirm. *Prac.* 8.

- Ware for ware, which is Bartery.
- Money for money, which is Exchange.
- The commutation of the things themselves is either of
  - Ware for money, which is Selling: wherein is required as touching the
    - Person, that he be the right owner, or authorized by him.
    - Thing, that it be saleable, in respect of the
      - Substance.
      - Use.
    - Price, that it be just and equall.
    - Manner of selling, that it bee without fraud or deceit.
  - Money for ware, which is buying.

Opp. In

Opp. In regard of the

- Person, when a man selleth that which he hath no right to sell.
- Thing, which is not saleable, either because it is not
  - Valuable by mony: as those who sell
    - The graces of God, as miraculous healing, 2 King. 5. 20. Pardon of sinne.
    - Justice, by Bribery.
    - Untruths, as
      - False witnesses.
      - Lawyers, who be Patrons of bad causes.
    - Liberality and time, as Usurers doe.
  - Money worth, being in respect of the
    - Substance, counterfeit, or corrupt. Amos 8.6.
    - Use, unprofitable, or hurtfull.
- Price, being unequall: in which respect they chiefly offend, even as publike theeves, whose practice is to raise the prices of things as
  - Regraters.
  - Forestallers.
  - Ingrossers.
  - *Dardanarii*, Huckesters, & whorders up of commodities, to cause a dearth. Prov. 11.26.

Manner, when men use deceitfull

- Words,
  - Flattering the buyer.
  - Praising the ware unworthily, & concealing or extenuating the faults thereof, not lessening the price.
- Deedes, in respect of the
  - Kind, giving one for another.
  - Qualitie, that the ware may seeme better than it is, as
    - Comparing it with that which is naught.
    - Using false lights.
    - Setting a false glosse on it.
  - Quantitie, by
    - Using false
      - Waights and measures. Pro. 11.1.
      - Weighing and measuring, wherto referre too much stretching of cloth.
    - Mixture, of that which is worse, they sell the lesse quantity of ỹ better, as water with wine, wooll, or meale, &c.

In

In buying, regard is to bee had of the

- Person, of whom thou buyest, that hee have right to sell.
- Thing, that it be a thing which is valuable by money, and may bee lawfully bought with money.
- Price, that thou give, and if thou hast knowledge, that thou offer an equall price: and if he sell for need, to give rather more, than lesse than the worth.
- Manner, that it bee voide of all deceit and wrong.

Opp. In regard of the

Opp. In regard of the

- Perſon, to buy of him that hath no right to ſell: as to buy ſtolne goods.
- Thing, to buy that which either
  - Cannot be valued by money, as
    - The graces of God: which properly is Symony. Act. 8.18,19.
    - Remiſſion of ſinne: as thoſe which buy pardons.
    - Holy orders, &c.
  - Ought not to bee bought or ſold for money, as
    - Preſentations unto Benefices, which alſo are called Symony.
    - Unjuſtice, of a judge corrupted by thee.
    - Falſe teſtimony of a witneſſe ſuborned or hired by thee.
- Price, to
  - Offer much leſſe than thou knoweſt the thing to be worth.
  - Take advantage of the ſellers need, and for that cauſe to give the leſſe. Amos 8.6.
- Manner, uſing deceit in
  - Words, unworthily diſpraiſing the ware. Prov. 20.14.
  - Deeds, as deceiving the ſeller with the money which is paid, in regard of the
    - Subſtance, or quality, being counterfeit.
    - Quantity, that is,
      - Waight: Heere offend chiefly
        - Counterfeiters.
        - Clippers of coyne.
      - Number, as to deceive in the tale, to give 9. pence for 12. pence, or 7. ſhillings 6. pence, for 10. ſhillings, &c.

To

To the former contracts we are to referre oppignoration, which is a contract partly of { Lending and borrowing upon a pawne. / Buying and selling, if the condition be not observed.

The duty of the giver of the Pawne is, not to deceive the taker in the worth thereof.

The duty of the lender upon a pawne is, to provide only for his indemnity: and if hee have to deale with a needy brother, either to { Take { None of him. / Such only as he may well spare. Ex.22. 26. Deu.24.6,10, 11,12,13. / Restore it presently.

The contract which concerneth the alienation of the use for hire, hath two parts: { Location, or letting to hire. / Conduction, or taking to hire.

The duty of him that letteth to hire, is to { Let that onely which hath a fruitfull use, which may bee severed from the property, which he reserveth to himselfe. / Require an hire proportionable to that use, the impairing, hazard, and charge also being considered. / Let that which is fit for the use to which it is let. / Beare the hazard, if it miscarry without the hirers default. Exod.22.15.

The duty of the hirer, is to { Use the thing hired, onely to that end for which it was let. / Restore it at the time appointed. / Restore it entire, or if it hath miscarried through his default, to make it good. Exod.22.12.

Opp. In the Borrower, to lay a pawne of leſſe value than the ſumme which is borrowed, with purpoſe to forfeit the ſame.

Lender, To ſeeke gaine, by: Taking the fruitfull uſe of the thing in reſpect of the lone; which is a ſpice of Uſury: *Anticreſis.*

The forfeiture, providing not only for his indemnity.

To take a pawne of a needy brother, which hee cannot well ſpare, and not to reſtore it preſently. Ezek. 18.7, 12. | 33.15.

Opp. To let that which hath no fruitfull uſe, but is ſpent in the uſe; which is uſury under pretence of letting.

To require an unreaſonable hire, and to take advantage of the hirers neceſſity.

To let that which is unfit for the uſe to which it is let.

To exact a recompence above covenant, for ſome harme which hath happened to the thing let, without the hirers fault.

Opp. To abuſe that which is hired, to other purpoſes.

Not to reſtore it.

Not to make it good, having by his default impaired or ſpoiled it.

Contracts, wherein is commutation of mens skill, industry and labour for an equall ſtipend or reward, may be referred to the Contract of Location and conduction.

The duty of him that hireth another mans labour, is to
- Allow him an equall ſtipend. 1 Tim. 5. 18.
- Give it him, if he be poore, without delay. Lev. 19. 13. Deut. 24. 14, 15.

The duty of him that is hired, is to
- Require a ſtipend proportionable.
- Imploy his labour and skill faithfully, and diligently. Gen. 31. 6, 39, 40.

To this head are to bee referred the fees and duties of Lawyers, Phyſicians, Chirurgians, Schoole-maſters, and of all Artificers and Trades-men, who imploy their labour or skill for recompence.

Now follow thoſe contracts wherein are committed to truſt either
- Things.
- Perſons.

Things, as goods cõmitted to
- Depoſitaries, (to whom ſequeſters are to bee referred) whoſe duty is to
  - Keepe them ſafe.
  - Reſtore them to the owner, demanding them.
  - Make them good, if by his default they bee impaired or loſt. Exod. 22. 10, 11, 12.
- Feoffees of truſt, Executors, who are faithfully to diſcharge that truſt repoſed in them.

Oppo-

Opp. { Not to allow an equall ſtipend to men for their labour.
To detaine the poore mans hire. Jam. 5. 4.

Opp. { To require an unreaſonable allowance.
To deale { Negligently.
Unfaithfully.

Opp. { To uſe the things committed to their truſt, (by which uſe they are impaired) or to turne them to their owne profit.
Not to reſtore them, eſpecially committed to their truſt in a tumultuous time, as in feare of fire.
Not to make them good, having impaired or ſpoiled them.

Opp. In Feoffees and Executors, to deale unfaithfully.

Persons committed to trust, are Pupils, or Orphans, committed to Tutors and Guardians.

Whose duty is
1. To remember, that they are set over Orphans, not for their owne, but for the Orphans good.
2. As they succeed the naturall parents in authority, so they ought to succeed them in fatherly affection. Heft. 2. 7.

The other branch of just possession, is just keeping: which containeth two things, the
Preserving and retaining of out owne goods.
Restoring of that which is other mens.

We are bound to preserve our goods, as being Talents committed to us of God, & not to
Neglect them, or to expose them (as it were) to pilferers and stealers.
Suffer them to bee spoiled or lost. Joh. 6. 12.
which are the opposite vices.

Quest. Whether for retaining our goods, and maintaining our right, it be lawfull to goe to Law?

Answ. It may bee lawfull (though most men offend in going to law,) if these cautions be observed, *viz.* that
1. The cause bee just, weighty and necessary.
2. Charity be not broken.
3. It be used as the last refuge.

Restitution of other mens goods, which either
Have beene unlawfully gotten.
Cannot lawfully bee retained.

Opp. { Not to seeke the Orphans, but their owne profit.
To make a prey of them, and to use them not as children, but rather as slaves which are bought and sold.

Opp. To go to law, { For causes { Trifling. / Unjust. }
In stomacke and malice.
Not as the last remedy, but as present means to molest our neighbour.

Opp. To persist in the wrong, by not restoring.

Opp. To detaine them against the owners will.

Concerning restitution of things unlawfully gotten, these 5. points are to be considered, viz.

1. That restitution is to be made. Levit. 6.4,5. Numb. 5.6,7,8. 1 Sam. 12.4. Luk. 19.8. Mat. 27.3. Ezek. 33.14,15.

2. Who is to make restitution: viz. every one that hath unjustly got, whether by force or by fraud, or by any unjust meanes whatsoever.

3. To whom? viz. to the party damnified, Levit. 6.5. or if hee bee dead, to those who are next of kinne, Numb. 5.7,8. or for want of them, let him give it to good uses.

4. How much? the full value at the least, Levit. 6.5. Numb. 5.7. Luk. 19.8. or if hee be not able, yet so much as hee can. Exod. 22.3.

5. When? so soone as he seeketh for forgivenesse at the hands of God. Numb. 6,7,8. Levit. 6.2,&c. Mal. 5.23,24.

Restitution also is to be made of such things, as having come lawfully to our hands, cannot lawfully be detained against the owners good will, wee being able to restore them: and these are things which either wee have

- Found, which we must esteem as committed to our trust, by the Lord, that we may restore them to the true owner, if hee can possibly bee knowne. Exod. 23. 4. Deut. 1. 2, 3.
- Received by contract, as things
  - Alienated for a time; as things lent, let, or laid to Pawne. Psal. 37. 21. Ezek. 18. 12.
  - Committed to our trust. Levit. 6. 2, 4.

Now followeth the right use of our goods towards

- Our selves, which is the fruition of them.
- Others, which is the free communication of them.

Prov. 5. 15, 16.

Wee are to enjoy and to use to our comfort, the good gifts of God, Eccl. 5. 17, 18. and hereto belong two Vertues

- Parsimony in the honest saving and sparing of things, that they bee not idly and unprofitably wasted or spent, Prov. 27. 23, 24, 25, 26, 27.
- Frugality, in the sober and moderate spending of our goods, according to our calling & ability, to profitable and needfull uses. *Sit condus fortior promo.*

To the free communication of goods to the good of others, Prov. 21. 21. two vertues are required:

- Liberality, that wee communicate them willingly and cheerefully.
- Justice, that wee give of our owne, without doing wrong to others.

Free communication of goods, is either for

- A time by lending, Psal. 112. 5. Deut. 15. 7, 8. Luk. 6. 35.
- Ever, by giving, to uses
  - Publike, both
    - Civill. 2 Sam. 17. 27, 28, 29.
    - Ecclesiasticall. Pro 3. 9. Exod. 36. 5, 6. 1 Chr. 29. 9.
  - Private, as Almes-giving, and relieving the necessities of our brethren. Heb. 13. 16. Luk. 21. 4. | 12. 33. Matth. 25. 35.

Opp.

Opp. { Niggardlineſſe, which keepeth men not onely from communicating of goods, but alſo from enjoying them. Eccl. 6. 2. | 4. 8. Eccl. 14. 3, 4, 5, 6. and is a double theft.

Opp. { Waſting and miſſpending, to uſes { Unneceſſarie aboue our power. / Diſhoneſt.

Opp. { Covetouſneſſe. / Hard-heartedneſſe. 1 Joh. 3. 17. Prov. 21. 13. Luk. 16. 23, 24.

The

The ninth Commandement.

Thou shalt not utter a false (or vaine, *Deut.* 5. 20.) testimonie concerning thy Neighbour.

The Affirmative part,

Commanding, that our speech concerning our Neighbour, or our selves, should bee both { True, / Charitable, and tendring his, and our owne credit and good Name } 1 Cor. 13. 6. Ephe. 4. 15.

Here therfore is commanded the preservation of { Truth amongst Men. / The fame and good name of Men, both { Our owne. / Of others.

Of Truth, wee are to consider 3. things:

1. What it is: *viz.* a conformitie both of our { Speech with our minde. Psal. 15. 2. / Minde with the things themselves.

2. That in all our speech it is religiously to bee observed. Prov. 12. 19. Ephes. 4. 25. Zach. 8. 16.

3. The manner how it is to be professed, *viz.* { Freely. Dan. 3. 16, 17, 18. Act. 4. 8, 10, 13. / Simply with discretion. Mat. 10. 16.

The

The Negative part,

Forbidding all speech
- False and vaine.
- Uncharitable, especially such as tendeth to the diffamation of our neighbour.

Opp. All falshood in speech. Levit. 19. 11. Col. 3. 9. Ephes. 4. 25 Prov. 6. 17. 12. 22. 19. 5, 9. Psa. 5. 6 Apoc. 21. 8. whether wee speake
- That which is false:
- Falsly, with a minde to deceive:

Whether in
- Jest, as the jesting lye: which is false in meaning, as well as in words, Hos. 7. 3. being
  - Neither figurative.
  - Nor the true meaning discovered by gesture, countenance, pronunciation, &c.
- Earnest, whether to
  - Helpe, as the Officious lie.
  - Hurt, as ỹ pernicious lie.

Opp. To Freedom e in the
- Excesse, undiscreet and unseasonable profession of the truth, to the unnecessary hurt or danger of our selves, or others.
- Defect, when through feare or any sinister respect, the truth is
  - Denied. Mat. 26 70, 72, 74.
  - Betrayed. 2 Tim. 4. 16.

Simplicity, a doubling and deceitfull tongue. Psal. 55. 22. Psal. 12. 2, 109. 2. Zeph. 3. 13. Jer. 9. 8, 9.

The

The meanes of truth, that it may
- Be amongst men, that is, that it be
  - Knowne, are
    - Love of the truth. Prov. 23.23.
    - Docility, or teachablenesse. Act. 17.11.
  - Preserved and maintained: constancy & stedfastnesse in the truth. Eph. 4.14.
- Profitably bee, are
  - Profitable speech, tending to
    - Gods glory. Ephes. 5.4.
    - Our neighbours good,
      - Spirituall, *viz.* to edification. Eph. 4.29.
      - Temporall, as to his
        - honest delight, urbanity.
        - profit. 1 Tim. 5.23.

        Col. 4.6.
  - And the means of entertaining profitable speech together with the remedy of the contrary: the
    - Meanes of entertaining profitable speech, is Affability. Joh. 4.7,10.
    - Remedy against unprofitable speech, is Taciturnity. Prov. 10.19. | 17.28. Jam. 1.19.

Of the preservation of the fame and good name
- Of our neighbor,
- Our owne,

} wherof great regard is to be had. Ecc. 7.3. Pro. 22.1.

To the preservatiõ of our neighbors good name, is required, both an
- Inward disposition to tender it.
- Outward profession of ỹ truth concerning our neighbor, joyned with charitie.

The inward disposition is a true care of our neighbours credit, with the fruits thereof.

The care of our neighbours credit, whereby we tender his good name, is a necessary fruit of Charity.

Opp.

Opp. Love of untruth. Apoc. 21. 8.

Opp. { Voluntary, or affected ignorance.
Vaine credulity.

Opp. { Unconstancy in the truth, and unstayednesse. Ephes. 4. 14. 2 Pet. 3. 16.
Pertinacy in errour.

Opp. Speech unprofitable, being either { Vaine. Psal. 12. 2. 144. 8. Deut. 5. 20. Pro. 30. 8 Tit. 3. 9. Mat. 12. 36.
Hurtfull, tending to { Gods dishonour.
The neighbours hurt { Spirituall, rotten or infecting speech. Ephes. 4. 29. 1 Cor. 15. 33.
Temporall, opposed to his { Honest delight, { Scurrility. Ephes. 5. 4.
Taunting and disgracing.
Profit.

Opp. To { Affabilitie, { Counterfeit courtesie. 2 Sam. 15. 5.
Morositie. 1 Sam. 25. 17.
Taciturnitie, { Much talking. Pro. 10. 19. Ps. 140. 11.
Profitable truth smothred by silence.

Opp. { Neglect of our neighbours good name.
Desire to impaire it.

The

The fruits of this care are referred either to the
- Fame it selfe and ỳ either
  - Good: to be glad to heare well of our neighbors. Ro. 1. 8. Col. 1. 3, 4
  - Bad: to be sorry for it.
- Meanes, as
  - Hearing.
  - Judging.
  - Reporting.

The duty in respect of
- Hearing,
  - Not willingly to heare rumors and reports tending to the infamy of our neighbour. Psal. 15. 3. Prov. 25. 23. but to repell tale-bearers.
  - Willingly to heare the commendations of others.
- Judging: to judge charitably, the fruits whereof bee
  - Not to be suspicious, but to represse unjust suspicions. 1 Cor. 13. 5.
  - To believe or determine nothing rashly against our neighbour.
  - To interpret
    - Good things well.
    - Doubtfull things, in the better part.
- Reporting, to report no ill of thy neighbour, unlesse it bee in charity: as namely, when it is
  - Profitable for the
    - Party of whom thou speakest, that hee may be reclaimed. 1 Cor. 1. 11.
    - Party to whom thou speakest, for prevention of
      - Danger intended. Act. 23. 16. Jer. 40. 14.
      - Infection like to ensue by his company.
  - Necessary for thy selfe: as when silence will make thee guilty of his fault. Eccles. 19. 8.

Opp.

Opp. To be { Sorry for the good report of our neighbors a fruit of envie. Matth.21.15.
Glad at their infamy, or ill reports.

Opp. In respect of { Hearing, { Willingly to heare the ill reports of our neighbours, and to give entertainment to tale-bearers. Exod.23.1. 1 Sam. 24.10. Prov.17.4.
Unwillingly to heare the commendations of others.

Judging: { Unjust suspitions, which is the false witnesse of the heart, forbidden in this Commandement. 1 Tim.6.4. 2 Sam.10.3,4.
Rashly to give credit to ill rumours. Gen.39.19. 2 Sam.16.3,4.
To judge hardly of othermens { Sayings and doings: interpreting good things ill, and doubtfull things into the worse part. 1 Sam. 1.13. Act.2.13. Luk.7.39.
Persons according to { Their { Outward condition, which thou seest distressed. Joh.9.2. Act.28.4. So *Jobs* friends.
Inward disposition, which thou surmisest. 1 Sam. 17.28. Rom. 14.4. 1 Cor.4.5.
Thine owne disposition, measuring others by thy selfe.

Reporting to blaze abroad the secret faults of others; especially such [illegible] of the Prac. 8.

Thus much of the inward disposition: now followeth the outward profession:

For every testimonie concerning thy neighbour, must bee both
- True.
- Charitable.

Testimonies are either
- Publike, and these either
  - *Forensia*, in place of judgement, as the testimony of the
    - Judge.
    - Notary.
    - Parties which goe to Law.
    - Lawyers and Advocates.
    - Witnesses.
  - Or otherwise out of the place of judgement.
- Private.

The testimony of the Judge, is the sentence which hee pronounceth, whereto is required
- Before-hand, a full triall and examination of the cause. Deut. 13.14. | 17.4. | 19.18. Gen. 18.21.
- In the delivery thereof, that hee judge according to
  - Truth. Exod. 18.21.
  - Justice. Levit. 19.15. Deut. 1.16. | 16.20.
  - Equity.

Judges must also take heed, that they bee not accessary to the false witnesse of others, by
- Admitting needlesse suites.
- Protracting of suites.
- Rash imposing of Othes.

Opp.

Opp. Testimonies
- False, being either
  - Simply false. 1 King. 21. 13.
  - In shew of words true, but false in sence. Matth. 26. 60, 61. with Joh. 2. 19.
- Uncharitable and malicious. 1 Sam. 22. 9.

Opp. Judgement either
- Rash, when it is pronounced:
  1. The cause not well understood by the Judge. Prov. 18. 13.
  2. The party not heard to speake in his owne defence. Act. 25. 15, 16.
  3. One side onely being heard. 2 Sam. 16. 4. Prov. 18. 17.
  4. Upon the witnesse of one alone, in a capitall cause. Deut. 17. 6.
- Perverse, wherin the wicked is absolved, and the righteous condemned, Prov. 17. 15. which cõmonly happeneth because the judge is either a
  - Taker of Bribes. Deut. 16. 18, 19. Exod. 23. 8. 2. Chro. 19. 6. Esai. 5. 23.
  - Accepter of persons. Prov. 24. 23, 24. 28. 21. Levit. 19. 15. Deut. 1. 16, 17.

The duty of the Notary, to deale truly in { Writing, Preserving, Reciting } Records.

The duties of parties going to Law, are
- Common to both, as
  1. To goe to Law onely upon a just & necessary cause, at least, in their perswasion.
  2. To deale truly in their suite.
- Peculiar to either, in criminall causes, *viz.* to the
  - Plaintiffe, to accuse only in charity, for the good either of the { Party. Commonweale. }
  - Defendant,
    - Not to deny a crime truly objected. Josh. 7. 19.
    - Nor to accuse himselfe unnecessarily. Matth. 26. 62, 63.

The duties of Lawyers & Advocates, *viz.* to
- Entertaine no cause which they know to be evill.
- Maintain the cause, which they undertake, with good conscience { Truly. Faithfully. }

The duty of the Witnesse,
- To give testimony, when hee is required thereto upon just occasion; yea unrequired, when hee seeth the innocent oppressed. Prov. 24. 11.
- To testifie the truth { Onely. Wholly } Pro. 14. 25.

Opp. To

Opp. To deale falſly in any of thoſe reſpects.

Opp. Their faults are
- Common to both,
  - To goe to Law for ſtomake, and in deſire of contention.
  - To deale untruly, by
    - Forging, or ſuggeſting falſe inſtruments, or proofes.
    - Suborning falſe witneſſes.
- Peculiar to the Plaintiffe, in criminall cauſes,
  - *Calumniari*, to accuſe of a crime
    - Untrue. Deut. 19. 16. Heſt. 3. 8.
    - Uncertaine, which he cannot proove. Act. 25. 7.
  - *Prævaricari*, In ſhew to accuſe, but not indeed. / *Tergiverſari*, To goe back from a juſt accuſation. — Both which are offences againſt the Common-weale.
  - To be ready, upon every occaſion, to accuſe, which is to play the Sycophant; as contrariwiſe, to refuſe to accuſe, upon any (though juſt and waighty) cauſe, is a fault. Levit. 5. 1.
- Defendant, to
  - Deny the fault untruly. Job 31. 33.
  - Appeale without juſt cauſe.
  - Not to ſubmit himſelfe to the ſentence lawfully given. Rom. 13. 2.

Opp. To
- Undertake ſuch cauſes as they ſuppoſe to bee evill. Prov. 21. 6.
- Uſe
  - Falſe calumniations againſt the adverſe partie. Act. 24. 5.
  - Unfaithfull dealing towards their Client, either by
    - Animating him to goe on in a bad cauſe.
    - Betraying a good cauſe

Opp.
- Not to give teſtimony to the truth.
- To beare falſe witneſſe: the maine ſin forbidden in this Commandement. Pro. 6. 18. | 25. 18. | 19. 5, 9. | 21. 28. Deu. 19. 16, 19. and hee is a falſe witneſſe, who teſtifieth for truth, that which
  - He knoweth not to bee true.
  - He knoweth to be falſe.

Publike testimonies out of Judgement.

And they are either { Open. / Secret.

Open, as in { Publike { Speeches, as in the ministery of the Word, wherein nothing but truth is to be uttered. / Writings. } / Elections, wherein testimony is given of the excellency of him, that is chosen, above others.

The Publike testimonies which be secret, are commonly faulty, either because they bee untrue, or at least, uncharitable: as in making, or spreading { Famous & diffamatory Libels. / Publike rumours. } Exod. 23. 1.

Private testimonies, or private profession of the truth concerning our neighbour joyned with charitie; and it is either of his { Vertues, which (as just occasion is offered) we are to acknowledge and commend, both in his presence, & absence. / Vices, which in his { Presence, wee are to tell him of, and not suffer sinne to rest upon him. Levit. 19. 17. Prov. 27. 5. Psal. 141. 5. / Absence, we are not to mention, but upon necessity. }

The duties which every man is bound by this Commandement to perform to himselfe, are two; a { Care of his good name. / True testimony of himselfe. }

Opp.

Opp.
- Errours and untruths broched and publiſhed in
  - Publike ſpeeches, eſpecially in the miniſtery of the Word. Zech. 13.3.
  - Writings and bookes printed.
- Falſe teſtimony in elections, when the more unworthy are preferred.

Opp.
- Flattery, wherein men offend in reſpect of the
  - Object, praiſing mens vices. Prov. 28.4. 24.24.
  - Manner, commending others
    - Fainedly. Prov. 27.4.
    - Above meaſure. Act. 12.22.
  - End, ſeeking
    - Their owne profit, as Paraſites uſe to doe.
    - The parties ruine, whom they do flatter. Pro. 29.5. Jer. 9.8. Matt. 22.16.
- Evill and curſed ſpeaking.

Evill and curſed ſpeaking is here forbidden, as it tendeth to the impairing of our neighbours credit and good name:

And it is uſed either in his
- Preſence, by
  - Reviling, or contumelious ſpeaking. 1 Cor. 6.10.
  - Deriding & ſcorning. 1 Sam. 31.4. Joh. 19.3. Mat. 27.42. Gal. 4.29
- Abſence, by
  - Whiſpering, or tale-bearing. Prov. 16.28. 26.20,22. Eccluſ. 5.16,17.
  - Slandering and back-biting. Levit. 19.16. Jam. 4.11. Ezek. 22.9. Rom. 1.30.

Our care in procuring & preserving a good name, consisteth in

- Using the meanes, whereby a good Name (though not sought for therin) is gotten, Phil.4.8. as to
  - Glorifie God, 1 Sam. 2.30.
  - Seeke his Kingdome & righteousnesse. Mat.6.33.
  - Walke uprightly. Psal.112.6. Prov.10.7. and to be such as hee would seeme to bee.
  - Keepe a good conscience.
- Avoiding the meanes of
  - Vaine-glory, as
    - Seeking to please men, more than God.
    - Hypocrisie.
    - Seeking commendation by vanities and vices.
    - Loving of flatterers.
    - Usuall censuring of others. Mat.7.1,2.
    - Attempting matters above their ability and gifts. Psal. 131.1. Luk.14.29,30.

    All which end in infamy and shame.
  - Infamy, arising from
    - Ourselves, as sinnes, Eccl. 10.1. both
      - Open, and not only the sinnes themselves, but also all appearances thereof. 1 Thes. 5.22. Rom.12.17.
      - Secret. 2 Sam.12.12. because God will bring thē to light.
    - Others, as opprobrious speeches & slanders, against which we ought (especially if wee be publike persons) defend and maintaine our good name. 1 King.2.8,9.

The true testimony of our selves is cōcerning

- Good, if it be
  - True, upon just occasion to confesse it, *verè & verecundè*, truly and modestly, to Gods glory. 1 Cor.15.10.
  - False, with modesty and humility to deny it.
- Evill, if it be
  - True, we are to cōfesse it to
    - God. Prov.28.13. 1 Joh.1.9.
    - Man, when the confession is necessary, in respect of
      - Gods glory. Josh.7.19. Jona.1.10.
      - Neighbours good. Psal.51.
      - Our owne good. Jam.5.15.
  - False, constantly to deny it.

Opp. To

Opp. To
- Neglect theſe meanes of a good Name.
- Uſing the meanes of
  - Vaine-glorie.
  - Infamie.

Opp.
- *Elegeia*, in denying good things, and ſpeaking more baſely and meanely of thy ſelfe, than thine owne opinion is of thy ſelfe, and that either to
  - Avoid boaſting, which is the modeſt lye: which is not to affirme leſſe than is true, but to deny the truth.
  - Draw commendation from others, which is a double offence, being both
    - Arrogancie.
    - Counterfeit modeſtie.
- Boaſting, wherein men offend, in reſpect of the
  - Object, boſting of that
    - Which is not good, but rather evill. Pſa. 52. 1 Phil. 3. 19. Gen. 4. 23, 24.
    - Good, which they have not, either
      - Not at all.
      - Not in that meaſure which they aſſume to themſelves. Mat. 26. 33, 35.
  - End, for their own
    - Glory. Pro. 27. 2. and that joyned either with the
      - Diſhonour of God. 1 Cor. 4. 7. Eſai. 10. 15.
      - Diſgrace of others. Luk. 18. 10.
    - Gaine. Act. 8. 9.

Opp. To
- Deny that evill which is true. Gen. 18. 15.
- Affirme that evill of our ſelves, which is falſe, to
  - Gratifie others.
  - Pick thanks. 2 Sam. 1. 10. with 1 Sam. 31. 4, 5.

The tenth Commandement.

The Negative part,

Forbidding in { Generall, all evill concupiſcence going before the conſent of the will, and purpoſe of the heart. Rom. 7. 7. | 13. 9. Col. 3. 5. 1 Pet. 4. 2. 2 Pet. 3. 3. Rom. 1. 24. Gal. 5. 16, 17. 1 Pet. 2. 11. Tit. 2. 12. Joh. 8. 44.
Particular, the concupiſcence of the eies.

Evill concupiſcence is either { Originall. / Actuall.

Originall concupiſcence is originall ſinne, which is heere forbidden, as it is referred againſt the neighbour: it is alſo called habituall, being the evill inclination and proneneſſe of our nature to luſt againſt our neighbor, contrary to the Law of God. Rom. 8. 6, 7. | 7. 8, 23. Gal. 5. 17.

Actuall concupiſcences, are ill motions in our mindes and hearts againſt our neighbour, Gen. 6. 5. being both { Fooliſh. { 1 Tim. 6. 9. / Hurtfull. { 1 Pet. 2. 11.

Theſe evill motions are either, evill { Phantaſies and thoughts of the minde. / Affections and perturbations of the heart.

Thoſe are evill phantaſies and thoughts, which encline or ſtirre men up to evill, and are repugnant to Charitie, 1 Cor. 13. 5. Theſe are ſinnes and heere forbidden. Prov. 24. 9. Zech. 8. 17. Deut. 15. 9. Eſai. 55. 7. Act. 8. 22. Pro. 15. 26. Gen. 6. 5. | 8. 21.

The Affirmative part,

Requiring in us a pure heart towards our neighbour. 1 Tim. 1. 5.

The pureneſſe of our heart conſiſteth in
- Originall righteouſneſſe, and perfect love of our neighbour.
- Spirituall concupiſcence.

Originall righteouſneſſe is both a
- Cleanneſſe from all unrighteouſneſſe, and evill concupiſcence againſt our neighbour.
- Diſpoſition and proneneſſe to all the duties of Charitie.

This righteouſneſſe, as the Lord planted it in our nature, ſo doth he require it in his Law; though wee have loſt it, and cannot fully attaine to it; and that to this end, that wee ſeeing our unrighteouſneſſe, and miſerie in our ſelves, might be forced to ſeeke unto Chriſt, that both wee might be clothed with his righteouſneſſe, and alſo might by his Spirit bee renewed according to his image, in holineſſe and righteouſneſſe. Luk. 1. 74, 75. Eph. 4. 23, 24.

Spirituall concupiſcence containeth the
- Good motions of the Spirit.
- Luſting of the Spirit againſt the fleſh.

Evill

Evill thoughts, either { Are cast into mens minds by the divell, which be called his suggestiõs: / Arise from the habituall cõcupiscence: } And both of them while we be, either { Sleeping. / Awaking.

The devill casteth his suggestions into mens minds, either { Immediately by himselfe. 1. Chron. 21.1. Joh.13.2.Luk.9.46,47. / Mediately, using others for his instruments. Gen.3.1. Job 2.9. Matth. 16.23.

The suggestions of Satan, though alwaies sinfull in him, yet they are not sinnes unto us, unlesse we admit them, and give entertainment to them: For it is not a sinne to bee tempted, (for Christ also was tempted) but to yeeld to the tentation. If therefore we admit them, wee are defiled by them: but if we presently repell and extinguish them, they infect us not.

Evill thoughts arise also from our own habitual and original concupiscence. Luk. 24.38. Mat 15.19. Gen. 6. 5. they arise from the habituall concupiscence, it being moved or stirred up by some object, either { Apprehẽded by the sence. / Framed by the phantasie or imagination. / Represented to the mind, by the remembrance.

Evill thoughts happen unto us, { Awaking. / Sleeping, as in dreames.

The

The good motions, are righteous and charitable
- Cogitations concerning our neighbour.
- Affections towards him.

The lusting and combate of the Spirit against the flesh, Gal.5.17. whereby wee must crucifie the flesh, with the lusts thereof. Gal.5.24.

The meanes to attaine to this pureneſſe of the heart, are to
1. Walke with God, seeking to approve our hearts to him, who trieth the hearts.
2. Observe our
- Hearts, Prov. 4. 23. that
  - No evil concupiscence do arise in us, or enter into us.
  - If any doe arise, or bee admitted, that wee forth-with extinguish it.
- Senses.

That evill concupiscences do not arise in us, or enter into us, a twofold care is needful,
- Whilest wee wake, to keepe our mindes occupied about lawfull things, and not suffer them to bee idle, or to wander about vanities, or unlawfull things.
- When we are to sleepe, to commend our soules into the hands of God, to bee kept safe from tentations, and pure from concupiscences.

Wee are also to observe our senses, (but especially our sight) by the ministerie whereof, the objects of concupiscence are represented to the mind. Gen.3.6. Iosh.7.21. Job 31.1. Psal.119.37.

To these meanes we are to adde two more;
- The spirituall armour of God, which is mighty to cast downe imaginations, and to subdue evill thoughts. 2 Cor.10.5. Ephes.6.
- Fervent and faithfull prayer. Mat.6.13.

Those

Thoſe that ariſe from our owne corruption, if they bee ſudden and momentany, they are the leaſt degree of ſinne, but yet ſinnes, ariſing from a corrupt fountaine, and arguing want of charity.

As touching dreames, thoſe are culpable, which as they are the fruits of originall concupiſcēce, ſo alſo have voluntary cauſes; as
- Wanton & unclean dreames following upon
  - Intemperancie in diet.
  - Wanton & unclean thoughts.
- Malicious dreames, proceeding from hatred of our neighbour, and ſuch like.

Now follow the affections and perturbations of the mind, going before the purpoſe of the heart, or cōſent to practiſe. *The degrees of them.*

And theſe are either
- Προπάθεια, fore-paſſions, or (as ſome ſpeake) unformed concupiſcences, and acts of ſenſualitie, going before the act of reaſon, or conſent of the will.

Theſe be the firſt motions of concupiſcence, wherby the
- Minde is with-drawne.
- Heart is affected with a ſudden delight, as it were a bait. Jam. 1. 14, 15.

Πάθη, 1 Theſ. 4. 5. Paſſions, which are of ſome called, Formed concupiſcences, and are acts of reaſon, as being deliberate deſires of the heart, and having the conſent of the will either to
- Take further delight only in entertaining the fore-ſaid ill motions, and rouling them in our Mindes, though we conſent not to the practiſe of them. Theſe with all the former, are directly and expreſſely forbidden in this tenth Commandement.
- Put them in practice, which are forbidden in the former Commandements; as the murther, adultery, theft, falſe teſtimonies of ẏ heart.

The

The sorts.

The affections of the Heart, are either
- θυμωσις, wherein is aversation from that which seemeth evil, as anger, feare, &c.
- ἐπιθυμία, wherein is a liking or desiring of that which seemeth good, as love. &c.

Unto θυμωσις, we are in this place to referre as branches of this Commandement, sudden anger, and the first motions of mislike, hatred, envie, rejoycing at other mens evils, &c.

ἐπιθυμία, which more properly is called concupiscence, is distinguished by the objects, 1 Joh. 2. 15. for it is either of
- Pleasure, which is the lust of the flesh.
- Profit, which is the lust of the eyes.
- Honour, which is the pride of life.

The particular concupiscence which by name is forbidden in this Commandement, is the concupiscence of the eyes, under which, as being the most pernicious, 1 Tim. 6. 9, 10. the Lord forbiddeth all sinnes of the same kinde, that is, all evill motions and concupiscences going before the consent of the will, or purpose of the heart.

Affirm.

Remedies against the concupiscence of the eyes.

1. To mortifie selfe-love. 1 Cor. 10. 24.
2. To pull out the eyes of envie.
3. To arme our selves with contentednesse. Phil. 4. 11.

This

This concupiſcence is diſtinguiſhed according to the varietie of the objects, which being the perſons or goods belonging to other men, wee are not to covet, as our neighbours

- Houſe. Eſai. 5. 8.
- Field. Deut. 5. 21. 1 King. 21.
- Wife.
- Man-ſervant.
- Maide-ſervant.
- Cattell, as Oxe, or Aſſe. 1 Sam. 12. 3.
- Money, apparell, ſtuffe. Act. 20. 33. Or any thing that is his.

In all the Commandements, adde tothe

- Affirmative part, and to all the duties therein required, the duty of
  - Uſing the meanes.
  - Shewing forth the ſignes.
  - Procuring the ſame in others.
- Negative part, and to all the vices therein forbidden, the fault of
  - Neglecting the good meanes.
  - Uſing the bad meanes and allurements to evill.
  - Shewing forth the ſignes of evill.
  - Being acceſſary to the faults of others.

Deo gratias.